

Bringing up Children in Islam

تربية الأولاد في الإسلام

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The Upbringing of Children in Islam

English translation of the Arabic Book, *Tarbiyat al-aw'lad fi al-Islam*
The original book is in Arabic by Sheikh Abd 'Allªah Nªaseh Alwªan

***May Allah be merciful to him*.**

بسم اللہ الرّحمٰن الرّحیم

Preface

(To the Urdu edition)

Praise is for Allah, the Exalted, the Great. May blessings and peace be on His Messenger, Muhammad, the noble chosen one, on his family, his companions and those who follow his guidance — on all of them.

The idea of an abridged form of the Urdu translation of *Tarbiyat-e-Aulªad aur Islam* obsessed my mind for long. The original book is in Arabic by Sheikh Abd 'Allªah Nªaseh Alwªan *May Allah be merciful to him*. My aim is that this invaluable gem may find a place in every home. Further, its brevity may prompt those who have little time to read and understand it. Sometimes, the bulk of a book is in itself a deterrent to its merit. Today, everyone is already busy and time is not easily at hand to devote oneself to religious effort. Some friends and elders advocated the cause of this book so forcefully that I committed myself to this task placing reliance in Allah. I pray to Allah, Full of Grace, that He may make my work easy and may grace my time. May He guide me to such brevity that while the object is fulfilled, the advantage is universal.

My dear Brother Maulªanªa Muhammad Umair exerted himself in smoothing out the manuscript and Brother Maulªanªa Fahªimuddªin corrected it. May Allah grant a good reward to them and to respected Shªahid Husain who managed the printing of the book diligently! May He also reward all those who have co-operated with us in achieving this task in any manner! May He make this work an asset for me in the Hereafter and a cause for gaining His forgiveness! May He guide the Muslims to read it, to act upon it, and to conduct their lives according to its directions. The blessings of Allah be on the best of His creation, Muhammad, his family and his companions—all of them.

This Book is divided into three parts

There are four Chapters in Part One, seven in Part Two (which deals with the responsibilities of the guardians), and three Chapters and a Conclusion in Part Three.

This book pursues an easy approach to explain the fundamental principles of upbringing and the manner and rules of training. It discusses the subject of upbringing and training from every angle. The book contains guidelines to impart religious discipline, character building, spiritual education, intellectual growth and physical drill. It suggests ways to model the child's personality in the right direction morally, psychologically and socially.

This book will serve as a guideline to every guardian and head of family to raise his children in a correct Islamic way. In it one can find excellent suggestions for building strong foundations of the nation and valuable principles for preparing the individual. There is no alternative but to adopt the complete and exhaustive Islamic system of rearing and reforming. May Allah inspire the Muslims that in their thinking and creed they make Islam their guideline, in the field of education and deeds they appoint it their true goal and asylum, in gaining honour and glory, nobility and eminence, and Islamic unity, they choose it as their ideal. And Allah is The Reconciler and The Helper. Our final call is that all praise is for Allah, the Lord of the Worlds.

Muhammad Habibuªah Mukhtªar

Bin Hakim Muhammad Mukhtªar Hasan, ***May Allah be merciful to him.***

14-8-1411 Hijri. 2-3-1991 AC

A Word About The English Translation

It was on the suggestion of Maulªanªa Doctor Habib Allah Muktªar that I took up translation of his book the Mukhtasar *Tarbiyat-e-Aulºad aur Islam*. The Urdu book is a wealth of information on the subject and is very exhaustive. I have gained invaluable knowledge through it. I hope that I have done justice to the translation and my readers too will find it informative and interesting.

I found difficulty in transliteration of some names particularly those that were rendered Arabic in the *Tarbiyat ul Awlºad fil Islam* and then into Urdu for the *Tarbiyat e Aulºad aur Islam.* If my readers will guide me in this respect, and point out any other lapses, I will be obliged to them.

The scholars of the Jªami'at ul Uloom il Islamiyah offered very valuable assistance and suggestions. I am grateful to them and many others who guided me. To Maulªanªa Dr Habib Allah Mukhtªar, the honourable Chancellor of the Jªami'at ul Uloom il Islamiyah, I owe a heavy debt of gratitude for reposing full confidence in me and entrusting to me the very high responsibility of translation of their books.

I pray to Allah to reward them all and to cause this book useful in the propagation of Islam.

Rafiq bin 'Abd Al-Rahmªan. 26th. December 1996.

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بسم الله الرحمن الرحيم

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GLOSSARY

Reference:
extracted from book

The upbringing of Children in Islam
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Author: Late Maulana Dr. Muhammad Habibullah Mukhtar
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PART ONE

Chapter1

The Exemplary Marriage: Its link and relationship with upbringing.

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Chapter 1

The Exemplary Marriage: Its link and relationship with upbringing.

Marriage is innate to human propensity.

The religion of Islam rejects celibacy. Monastic life is against human nature and runs counter to his desires and sentiments. The Holy Prophet May blessings of Allah and peace be on him has said: *Allah, The Exalted, has granted us an easy, straight religion in place of monasticism*.1[1] Also, he, *May blessings of Allah and peace be on him* has said: *One who can marry and does not marry is not of my people*.2[2]

Islam forbids leading an unmarried life and the adoption of celibacy as a form of worship. The Messenger of Allah May blessings of Allah and peace be on him recognised the limitations of human beings in the administration and supervision of society and the treatment of human soul. He has directed us not to be overzealous or do something that is not within our powers. Three of his companions *may Allah be pleased with them* visited the house of the Holy Prophet may blessings of Allah and peace be on him. They asked his noble wives *may Allah be pleased with them* about the nature of his worship of Allah and his endeavours for Islam. When they got their reply, the companions did not consider these efforts ample for themselves. They lamented that they could not attain the status of the Messenger of Allah May blessings of Allah and peace be on him who was assured a place in Paradise. One of them said, "I will keep awake the whole night and offer optional prayers". The second asserted that he would fast his entire life and never break the fast. The third vowed that he would abstain from women and not marry ever. Our beloved Prophet May blessings of Allah and peace be on him said to them: *By Allah, I fear Allah more than you do, worship Him more than you do and am more devout than you are. In spite of this, I fast at times and do not fast at other times. I offer prayers but I sleep too and also marry women. Remember, whoever ignores my way of life (Sunnah) has no relationship with me*.3[3]

1[1] Bayhaqªi

2[2] ¶Tabarªanªi and Bayhaqªi

3[3] Bukhªarªi and Muslim.

Marriage is a social necessity.

The institution of marriage advocated by Islam is a combination of numerous advantages and national and social gains. Some of these are given below.

1. Continuance of human species.

It is obvious that marriage assures the continuation of the human species. Also, the reformers in this field have framed rules for the upbringing of children so that the human race survives morally and physically. The Noble Qur`ªan has also referred to this aspect.4[4]

2. Protection of lineage.

Were it not for the institution of marriage as enunciated by Islam, there would have been a plethora of children of unknown descent. This would have resulted in moral degeneration and corruption. In contrast to this, children born out of natural wedlock are a source of solace to their parents and they are themselves self-reliant, honourable and noble.

3. Society is guarded against moral degradation.

It is an exemplary and a successful society (considered as a nation or on an individual basis) where an individual achieves his natural urges through lawful means of marriage. This society fulfils its responsibilities and is an active ingredient of the country and the nation. Keeping in view the moral wisdom and social advantage of marriage, those who can afford to do so must marry. Married persons may easily lower their gaze and prevent themselves from doing evil. One who cannot afford to marry, should fast often so that he may repress his sensuous desires.5[5]

4. Society is protected from illnesses.

Illicit sexual intercourse may cause many fatal diseases and promotes obscenity and unlawful acts. Marriage is an antidote to these ailments. It secures society from those maladies, which would otherwise destroy the human race.

5. Spiritual and moral peace.

Marriage arouses love and affection between the spouses. The husband, weary from his day's toil, forgets his worries on meeting his wife and children.

4[4] an-Na¶hl 16:72; a similar topic is discussed in an-Nisªa` 4:1.

5[5] Bukhªarªi and Muslim.

Similarly, the wife, tired and worn out from her day's work, is refreshed on welcoming home her husband. They obtain, one from the other, mental solace and love and passion6[6]—and this spiritual and mental tranquillity serves as an impetus to educate and see over their children.

6. Co-operation between husband and wife.

The husband and wife co-operate with each other in building up their family and realising their responsibilities. The wife goes around the household chores and instructs her children; the husband fulfils his obligations outside the house and earns his livelihood. This way the spirit of co-operation is stimulated in them and the children born to them are noble and pious.

7. Arousal of parental sentiments.

Pious sentiments are stirred up in the father and the mother. These prompt them to look after their children, to provide for their needs, seek a peaceful life, and strive for a bright future.

These are the important social benefits derived out of marriage and they are very effective in moulding the children, reforming the family and fostering the growth of society. These are the reasons why *Shari'ah* commands us to marry7[7]; and it has described a pious woman the best of the worldly luxuries one may get.8[8]

Marriage is the selection of the best (partner)

A marriage is most successful if the rules and regulations laid down in the religion of Islam are obeyed faithfully. It is then an excellent generator of love and devotion, and harmony and unity. Children born out of such a marriage may turn out to be true believers, sound in health, possessing a good disposition and a high level of intelligence. We reproduce below relevant edicts.

1. Criterion of selection should be religion.

A correct and true understanding of Islam is to mould one's actions and conduct to the prototype shown by it and set an example of high morals, superior etiquette and virtue. It is also to embrace the *Shari'ah* as a whole.

6[6] ar-Raum, 30:21.

7[7] ibn Maajah.

8[8] Muslim.

When the bride and the bridegroom match this standard and live their lives in conformity with this gauge, they will be designated religious. If not, they will be termed wayward and far removed from Islam howsoever-high claims they may lay to piety and righteousness.

A person came to Hazrat 'Umar ***May Allah be pleased with him*** **to testify to the credentials of another. On this occasion Hazrat 'Umar presented an excellent guideline to verify the standing of a person and to confirm his authenticity. Thus, he asked the man, "Do you know him?" On receiving an affirmative answer, he queried, "Are you his neighbour? Do you always see him coming and going?" "No" was the reply. "Have you ever travelled with him?" "No." "Have you ever had a monetary dealing with him?" The reply was, "No." "Then it appears you might have seen him offer prayers in the mosque?" "Yes, indeed." "You may go. You do not know him!" Then to the other he turned, "Bring me a person who knows you."**

Heed this! Hazrat 'Umar was not carried away by the man's appearance and attire. The Holy Prophet May blessings of Allah and peace be on him has said:

Allah does not look at your countenance or your built but he looks at your hearts and your deeds. 9[9]

This is why the Holy Prophet May blessings of Allah and peace be on him has commanded those who intend to marry to select a partner who is religious. Then they may grant the rights each of the other, impart Islamic education to their children, and manage the home properly. Instead of setting a yardstick of beauty and glamour or wealth and assets, piety must be the criterion.10[10] Allah lowers the worth of the person who marries to raise his prestige. He inflicts poverty on one who intends to amass wealth by marrying a rich spouse. He dishonours and disgraces him who sets his eyes on a life partner of high ancestry. He who marries aiming to preserve his gaze from the unlawful, or to guard his private organs, or to reconcile the separated, earns the pleasure of Allah Who blesses the woman for the man and the man for the woman.11[11] The parents and guardians of the girl must also seek a pious, well-mannered boy for the girl who may concede his wife her rights as ordained by Islam. He may look after the family, impart knowledge of Islam to the children and guard honour and reputation, and see that mischief and corruption is checked.12[12]

No mischief is more sinister than to ensnare a pious girl in the web of a freethinking, irreligious husband who does not bother about relations, modesty or honour. He compels her to cast off the veil, to mix freely with men, to sing and dance, and to banish religion and

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9[9] Muslim.

10[10] Bukh[a]ar[a]i and Muslim.

11[11] ¶Tabar[a]an[a]i.

12[12] Tirmiz[a]i.

nobility. How many bashful, noble girls who were examples of modesty, chastity and shyness became shameless and immoral after their marriage into freethinking families. Children of such parents revolt against religion and are shameless and evil because they are raised in indecent surroundings. Therefore, let religion and ethics form the basis of selection of a match.

2. The choice be based on nobility and pedigree.

The life partner must be chosen from a devout, pious family of good ancestral background because this too influences progeny. Intrinsically people are either good or bad; they may be compared to a mine or a quarry, which remain unchanged. Those who were good in the Age of Ignorance are good in the time of Islam too provided they develop an understanding of religion.13[13] A beautiful and glamorous woman who is born in an indecent and corrupt family is like green herbage of filth, which must be avoided.14[14] We are commanded to seek good women for our sons and to marry them in families of comparable status15[15] because the stamp of the family passes down the progeny.16[16] Therefore, we must select wives who have been brought up in pious and righteous surroundings, are from noble and religious families, well mannered, virtuous and graceful. Nobility and excellent traits are inherited by their offspring. Hazrat Usmªan bin abªu al-Aas *may Allah be pleased with him* compared one who marries with the one who sows a seed. Therefore, a person must see where one sows the seed. The woman of a lowly bearing and a mean family background seldom bears a noble child. Hence, choose a woman of noble parentage though it may take some time to find her. It is necessary to be vigilant and select a well-mannered wife. A boy asked Hazrat 'Umar "What is the right of a child over his father?" He replied, "Must choose his mother after due deliberation, give the child a good name and teach him the Holy Qur`ªan."

The study of the science of heredity affirms that the child is the prototype of both of its parents — in disposition, in physical built, and in intellect. Thus, keep in mind these priorities and pick up an ideal life partner if you wish your children to be pious, righteous, self-controlled, fearful of Allah and obedient.

3. Selection of the spouse outside one's own family.

Among the principles advocated by Islam is the preference for an unrelated girl of good ancestry so that the children born in wedlock may be excellent and free from various diseases and hereditary illnesses.

13[13] ¶Tayªalisªi, ibn Mªani' and Askarªi.

14[14] Dªar Qu¶tnªi, Askarªi and ibn Adªi.

15[15] ibn Mªajah, Dªar Qu¶tnªi and al ¶Hªakim.

16[16] ibn Mªajah, Daylamªi and ibn Adªi.

Further, the circle of society is widened. By marrying within the family, the offspring tend to be lean and weak.17[17] The study of heredity confirms today what the Holy Prophet *may blessings of Allah and peace be on him had* said fourteen hundred years ago in very clear and explicit words. Children born from marriage within the family are feeble and witless.

4. Previously unmarried women be preferred.

There is much wisdom in selecting an unmarried girl. The family is safe from bickering and quarrelling, hatred and enmity and an unhappy life. Often, love between the two strengthens and, mostly, the unmarried girl is attached to the husband and loves him because he is the first man to enter her life. Against this, when a man marries a once-married woman, it often happens that the woman does not find in her second husband the love and affection she had for her first husband. This arouses hatred. Hazrat 'Aishah *may Allah be pleased with her* spoke to the Holy Prophet *may blessings of Allah and peace be on him.* She said, *tell me, if you camp in a valley where there is a tree that has been grazed upon and another that none has touched yet, then where will you feed your camel? May blessings of Allah and peace be on him* he said: *The one that is untouched yet.* Hazrat 'Aishah said, *I am that very tree*.

The wisdom in wedding a spinster is discussed in a saying of the Holy Prophet May blessings of Allah and peace be on him. He said: *Marry women who are not divorced or widowed because they are of sweet disposition, pure and clean, full of mercy, undeceiving, content on receiving a little*.18[18] On his return from the *Ghazwah, Zªat Al-Raqa'*, the Holy Prophet may blessings of Allah and peace be on him asked Hazrat Jªabir *may Allah be pleased with him,* "Have you married?" "Yes, I have." "A virgin or a previously married woman?" He replied, "An already married woman." "Why not a girl, she would have played with you and you with her?" He replied, "My father was martyred in the Battle of Uhud and left me seven sisters to care for so I married an elderly woman who would keep them together and look after them." He said, "You did a wise thing."19[19] Thus, under certain circumstances it is better to marry a divorced woman or a widow.

5. To opt for the most fertile woman.

The purpose of marriage is not to satisfy sensual desires but the aim is to propagate the *Ummah* of Prophet Muhammad *may blessings of Allah and peace be on him*. So, at the time of choosing a woman for marriage a generative woman should be selected. This may be surmised in two ways:

- The woman is free from ailments that hinder pregnancy. The views of doctors may be sought in this regard.

17[17] I could not trace this ¶hadªith. If any one finds it, please let me know.

18[18] ibn Mªajah and Bayhaqªi .

19[19] Bukhªarªi and Muslim.

- The physical state of the woman's mother and married sisters may be verified. Fertile women are normally healthy and sound and are active in household chores and bringing up children and are quick in serving the rights of the husband.

However, the husband must not overlook the education and feeding of his children or he will be sinning.20[20]

A man was in love with an affluent but barren woman of high genealogy, of honour and rank. He wished to marry her. The Holy Prophet May blessings of Allah and peace be on him did not permit him to marry her. When he sought permission the third time, he replied: ***Marry a woman who may give birth to many children and may love much so that I will be proud of your higher numbers over other Ummah***.21[21]

These are fundamental and important views on marriage. They have a deep bearing on the question of education. Therefore, on the subject of training individuals, Islam took up the first link in the family; it begins with marriage because this is a desire and necessity of the human beings. It links the offspring to their ancestry. Because of it society is secure from many contagious diseases and licentious behaviour. Husband and wife combine to train their children. The beginning of the Islamic education of children must be an exemplary marriage that considers the important points that are effective in training, and that play a pivotal role in preparing and correcting the society.

20[20] ibn ¶Hibbªan.

21[21] abªu Dªawood. Nasªaªi and ¶Hªakim.

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Chapter 2

Psychological awareness & feelings for the children

By psychological awareness we refer to the love and compassion and tenderness which Allah, the Exalted, has aroused in parents for their children. Thereby, a feeling of abhorrence emerges for the customs and habits of the Days of Ignorance concerning daughters. One may also know what the parents must do when a conflict arises between the interests of the child and the considerations of Islam.

Love of children is natural to parents.

It is natural for parents to love their children, to look after them and to be kind and compassionate to them. Without this motivation human beings could have been wiped out off the face of the earth. The Noble Qur‘ªan has categorised children as the adornment of the world.22[1] Children are a great blessing of Allah for which we must thank Him.23[2] Further, if the children are pious and God-fearing then they are the delight of the eyes.24[3] Poets have composed very high calibre poetry on the subject of love for children; these are very moving and heart-warming and brimming with sentiment and feeling. The poetry of Umayya bin abªu as-Sult, Abu Bakr Tarsoosee, and Ustad Umar Bahªa-ul-Amªiree are very touching and highlight the love and compassion innate in the parents.25[4] The result of the love and compassion that Allah, the Exalted, has put into the hearts of parents ensures that children are properly trained and that their needs are met.

22[1] al-Kahf, 18:46.

23[2] al-Isrªa`, 17:6.

24[3] al-Furqªan, 25:76.

25[4] see *Islam aur Tarbiyat-e-Aulºad* vol. 1 pp. 60-65.

Love of children and being affectionate to them is a divine gift.

Love of children, affection and tender and kind feelings for them are unique sentiments. They have a great say in their guidance and training, care and nourishment. One who is bereft of mercy has the characteristics of a surly, stonehearted, cruel person.

These attributes have an adverse effect on children; they tend to be rebellious and aberrant and are lost in the deep maze of ignorance, villainy and wretchedness. Therefore, Islam urges us to develop the sentiments of love and mercy. It has warned us against being devoid of these qualities.26[5]

A person was embracing his child. The Holy Prophet *may blessings of Allah and peace be on him asked* him, "Do you feel compassion for the child?" "Yes, I do", was the polite reply. He said, "Allah is Merciful to you more than you are to the child, He is the most Merciful (of those who show mercy)".27[6] Our beloved Prophet severely admonished those who were not merciful to their children.28[7] Once, when he kissed Hasan bin Al[a]i *may Allah be pleased with them* a person said, "I have ten children and I have never shown love to any of them". He looked towards the person in astonishment and said, "He who is not merciful will not be shown any mercy."29[8]

When a woman visited her, Hazrat 'Aishah *may Allah be pleased with her* gave her three dates. She gave to her two sons one each and kept one with herself. Both the boys ate their share and then looked towards their mother with expectant eyes for more. She halved the date that she had kept with herself and gave them a piece each. When Hazrat 'Aishah related this to the Holy Prophet, he said, "How does this amaze you? Her tenderness to her children has earned her the mercy of Allah."30[9]

The Holy Prophet *May blessings of Allah and peace be on him was* very softhearted. His grandson was in a moribund state; he took him in his laps and tears rolled down his eyes. Hazrat Sa'd *May Allah be pleased with him* asked, "O Messenger of Allah! What's the matter?" He said, "This is the mercy of Allah that he has put into the hearts of men". In another version it is put thus, "Of His bondsmen, Allah, the Exalted, puts mercy into the heart of whom He wills. Allah, the Exalted, is merciful to those of His slaves who are merciful to others".31[10]

26[5] ab[a]u D[a]awood and Tirmiz[a]i.

27[6] Bukh[a]ar[a]i.

28[7] Bukh[a]ar[a]i.

29[8] Bukh[a]ar[a]i.

30[9] Bukh[a]ar[a]i.

31[10] Bukh[a]ar[a]i and Muslim.

To dislike daughters is the repulsive custom of the Days of Ignorance.

Islam upholds equality and fair play. In showing kindness and compassion to children, it does not discriminate male and female.32[11] Even in this age, as they did before, some people dislike daughters. To discriminate against them is a sign of being ignorant of religion and weak in faith.33[12] A Muslim must submit himself happily to the will of Allah, whether the new-born is a boy or a girl is determined by Allah alone.34[13]

The Holy Prophet has stressed upon the care of daughters. This, so that the habits of the Days of Ignorance may be obliterated from the minds of those inconsistent in belief. He has instructed us to pay proper attention to the care and training of daughters. He has assured us that whoever looks after two daughters (in another version, three daughters)35[14], till they have matured, will be together with him on the Day of Resurrection.36[15] It is reported in a Tradition that a father who brings up three daughters, nourishes and clothes them will find that they will protect him from Hell.37[16] Therefore, we must seek guidance from these ***Ahªadªith*** and practice impartiality and parity in dealing with our sons and daughters so that we are worthy of Paradise.

Reward on being patient on the death of a child.

The complete faith of a believer that Allah ordains everything encourages him to be patient so that he is steadfast in facing accidents, and trials. When one is patient in enduring a crisis one feels relaxed. He, who is patient on the death of his child and praises Allah, has a house prepared for him in Heaven by the name of ***Bait-ul-Hamd***.38[17]

32[11] al-Mªa`idah, 5:8, A¶s¶hªab-us-Sunan, A¶hmad, ibn ¶Hibbªan.

33[12] an-Na¶hl, 16:58-59.

34[13] ash-Shªurªa, 42:49-50.

35[14] ¶Humaidªi.

36[15] Muslim.

37[16] A¶hmad and ¶Humaidªi.

38[17] Tirmizªi and ibn ¶Hibbªan.

The benefits of patience:

1. A person who is patient in facing adversity is entitled to entry into Paradise and gains immunity from Hell.39[18] He whose two or three children die and he bears the loss patiently is protected from Hell.40[19]

2. The child, whose parents bear his death with patience, will intercede for them. He will not enter Paradise until his parents are admitted too.41[20] Young children are abiders of Heaven and they will not let go the garment or hand of their father or parents until Allah allows them to go into Paradise.42[21]

Observe the strong faith and conviction of the female Companions ***may Allah be pleased with them*** how they were steadfast on the death of their children. Although his son was ill, Hazrat Abu Talhah ***may Allah be pleased with him*** went on a journey; the son died. When he returned from the journey, he asked his wife, umme Salªim ***may Allah be pleased with her***, "How is the child?" She replied, "More comfortable than before." (She meant to say that the child was relieved of the pangs of this life and was gone to the next world.) Then she gave him to eat. The husband slept with her at night. Then she said, "Tell me, if one who has kept a trust with another demands it back, has he the right to refuse to return it?" He said, "No!" She said, "Be patient on the death of your son. He has died. Hope for reward from Allah, the Exalted." Abu Talhah was dejected and protested, "You astonish me. Why did you not tell me before?" He presented himself before the Holy Prophet ***may blessings of Allah and peace be on him and*** narrated all that had transpired. He said, "May Allah bless you, your last night".43[22] Thus, they had a child. The Prophet named him Abdullªah. One Ansªari has said, "I have seen the nine sons of this Abdullªah ***may Allah be pleased with him***; all of them were religious scholars and ***Qurrªa***".

Hence, parents must strengthen their faith and be steadfast. All are His trust and will return to Him. Everyone has an appointed time.

Interests of Islam deserve priority over love of the child.

The love of children must have second place to the concerns of Islam. The aim and objective of every Believer is to establish an Islamic society.

39[18] Bukhªarªi and Muslim.

40[19] A¶hmad and ibn ¶Hibbªan.

41[20] ¶Tabarªanªi.

42[21] Muslim.

43[22] Bukhªarªi and Muslim.

The noble Companions ***may Allah be pleased with them*** and those who followed them clearly understood this. They had no other goal before them but ***jihªad***, the preaching of Islam and spreading it. It is for this reason that their household, their wives and children, and even their lives, meant nothing to them when the interests of Islam were before them. They were ever eager to attain martyrdom and prayed to Allah to bestow on them martyrdom. When the welfare of religion demanded of them, they did not care for wealth or life, household or family. The strong belief which Hazrat Ibªadah ***may Allah be pleased with him*** exhibited before the king of Egypt, Maquoqus, reflects the firm faith of the Companions. It shows also the inferiority in their eyes of the majesty and splendour of this life. He highlighted the inadequacy of armour and forces against the help of Allah and emphasised his earnest desire to attain martyrdom. Indeed, these honourable people had understood the Qur'ªan.44[23]

The mind of a Muslim and his heart and limbs must be occupied in the love of Islam, its doctrines and ***jihªad*** and love for fellow Muslims and invitation to (the religion of) Allah. The love of the family, wives and children and lineage must be subordinated to the love of Islam.45[24]

¶Hazrat Umar bin al-Kha¶t¶tªab ***may Allah be pleased with him*** said to the Holy Prophet ***may blessings of Allah and peace be on him*** "O Messenger of Allah! You are dearer to me than all else except myself". He said: ***None of you can become a full Believer unless I am dearer to him than his life***. ¶Hazrat Umar said, "By Him Who has revealed to you the Book, you are dearer to me than my life too!" He said, "It's correct now!"46[25] Unless one's desires are not made subservient to religious exigencies, one cannot be a firm Believer.47[26]

Punishing a child and severing ties with him.

When the child attains the proper age, his parents or guardians must adopt all tactics to train and educate him. This, so that he is equipped with the habits and manners prescribed by Islam and the dignified social civilities. Initially, the guardian must discipline the child with compassion and love. If this is ineffective, he may suspend the bond with the child. If this, too, is unproductive, then, keeping oneself within limits, one may use the cane to the necessary extent. Attention may be paid to the upbringing method of the Holy Prophet ***may blessings of Allah and peace be on him***. While eating, a young boy moved his hand all around the dish before him.

44[23] at-Tawbah, 9:24

45[24] Bukhªarªi.

46[25] Bukhªarªi.

47[26] Bukhªarªi and Muslim.

The Holy Prophet said, “Son, call the name of Allah and with your right hand eat from the portion before you.”48[27]

Once, the Holy Prophet was offered a drink. After he drank of it, he asked a young boy seated to his right, “Do you permit me to offer this drink to the aged people to my left?” This was a very polite style of teaching. The youngster said, “By Allah, I cannot prefer anything at all to the blessed portion offered by you.” The Holy Prophet *may blessings of Allah and peace be on him* gave him the drinking bowl. This young companion was ¶Hazrat Abdullªah bin Abbªas *may Allah be pleased with them.*49[28]

A young relative of ¶Hazrat Abdullªah bin Mughaffal *may Allah be pleased with him* cast some pebbles. He forbade him from doing so and cited the Prophet’s ban in this regard. One cannot hope to hunt an animal by it nor cause injury to an enemy; rather, one may hurt an innocent eye or dislodge someone’s tooth. However, the youngster persisted and again threw the pebbles. ¶Hazrat Abdullªah said “The Holy Prophet has forbidden us to throw pebbles and you persist in your defiance. I will not speak to you”.50[29] This shows that one may suspend relations as part of training.

If necessary, parents may beat the child too. When they are seven years old, parents must command them to offer the obligatory prayers. At the age of ten, if they do not offer the prayers they may be beaten, and at this age, their beds may be separated.51[30] These methods are for those nearing maturity. When he is mature, a somewhat different approach is taken. If he does not respond to advice, then the guardian or teacher must snap ties with him until he abstains from defiance and disobedience. A ***¶hadºith*** says ***the strongest of the links of faith is to sustain friendship for the sake of Allah and to brook enmity for His sake***. Show love for Him alone and bear hatred for Him alone.52[31]

When ¶Hazrat Ka‘b *may Allah be pleased with him* delayed himself in the ***Ghazwah Tabook***, the Holy Prophet *may blessings of Allah and peace be on him* forbade people to speak to him. He endured this for fifty days. He felt the world close in on him. No one would talk him. Nobody visited him. However, when the Qur‘ªan disclosed Allah’s forgiveness, the Holy Prophet lifted the boycott over him.53[32]

48[27] Bukhªarªi and Muslim.

49[28] Bukhªarªi and Muslim.

50[29] Bukhªarªi.

51[30] abªu Dªawood and ¶Hªakim.

52[31] ¶Tabarªanªi.

53[32] Bukhªarªi.

As a piece of warning, the Holy Prophet ***may blessings of Allah and peace be on him*** shunned contact with his pure wives for a month.

¶Hazrat Abdullªah bin Umar ***may Allah be pleased with him*** severed relations with his son on a religious point and when he died the boycott was yet effective. He had narrated a ***¶hadºith*** according to which women should not be barred from mosques; the son said, "We will stop the women". This displeased ¶Hazrat Abdullªah and he stopped speaking to his son.54[33]

This may be our attitude and we may snap ties with disobedient children who are Believers. If, God forbid, anyone is an atheist or an unbeliever, then it is the right of Islam that we reject him completely. We must stop all manner of dealing with him and severe relations with him. This boycott should be made public, too. Muslims never befriend those people who are antagonists of Allah and His Messenger ***may blessings of Allah and peace be on him*** be they their fathers, sons, brothers or relatives.55[34]

¶Hazrat Nªu¶h ***may peace be on him*** had said to his Lord, "My son is of my family", Allah said, "O Nªu¶h, he is not of your folk; his actions are evil".56[35] ¶Hazrat Ibrªahªim ***may peace be on him*** interceded for his father, because he had promised him that he would do so, but when it became clear that he was an enemy of Allah, he disowned him.57[36] Therefore, if a child (or any relative) is adamant on disbelief, faith stipulates that all relations with him be snapped. This, because in the eyes of Islam the religious link is stronger and more preferable than a link based on blood, territory, country, language, brotherhood or economy. Islam has taught us that religion has preference over all else, a father or a son, a wife or a tribe, wealth or property.58[37]

Muslims are brothers, one to another.59[38] He who is the most righteous is the most honourable with Allah.60[39] The guardians must pursue a correct course of instruction so that people will be well trained. Also, the society will not be corrupt any more; and people will not wander. The environment will not be ugly or poisonous. It will be an honourable and well-mannered system.

54[33] A¶s¶hªab-us-Sunan.

55[34] al-Mujªadilah, 58:22.

56[35] Hªud, 11:45-46.

57[36] at-Tawbah, 9:114.

58[37] at-Tawbah, 9:24.

59[38] al-¶Hujurªat, 49:10.

60[39] al-¶Hujurªat, 49:13.

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بسم الله الرّحمٰن الرّحيم

Chapter 3

General Instructions Concerning Children

In this chapter, we will discuss four subjects:

- The guardian’s duty on a child’s birth?
- Instructions on naming the child.
- Rules of ***aqeeqah***.
- Rules of circumcision.

What must a guardian do on the birth of the child?

Islam has laid down the fundamental principles in unambiguous terms for rearing the child.

Congratulations may be conveyed on the birth.

It is commendable that we congratulate our Muslim brother on the birth of his child and thus add to his happiness. This creates an atmosphere of love and compassion among Muslim families. If congratulations cannot be conveyed, prayers for the well being of his child must be offered. The Noble Qur‘ªan refers to the glad tidings to ¶Hazrat Ibrªahªim ***may peace be on him*** and his wife.61[1] Similarly, ¶Hazrat Zakariyyªa ***may peace be on him*** too was given the glad tidings of the birth of ¶Hazrat Ya¶hyªa ***may peace be on him***62[2]. On the birth of the Holy Prophet the slave-girl of Abu Lahb, ¶Hazrat Thuwaibah, congratulated the uncle, Abu Lahb, who freed her on the occasion.

61[1] Hªud, 11:69-71.

62[2] ªAl Imrªan, 3:39, Maryam, 19:7.

In our congratulatory message to the parent, we may add a prayer to Allah: ***That He bless the child, That He guide the parents to be thankful, That the child turn out to be righteous, That he have a long life***.63[3]

Irrespective of whether the new born is a boy or a girl, we must offer congratulations. Some people offer gifts, sweetmeat or cash. This practice is within the ambit of the Sayings of the Holy Prophet that Muslims must present gifts to one another to foster friendship and love. However, we must neither turn it into a mere custom nor consider it obligatory. We must avoid the ways of non-Muslims and must not indulge in wasteful expenditure.

Azºan and ***iqºamah*** may be said in the child's ears.

In the right ear of the new-born baby, the ***azºan*** may be recited, and in the left ear, the ***iqºamah***. This is done immediately after the baby is bathed. On the birth of ¶Hazrat ¶Hasan to ¶Hazrat Fªatimah ***may Allah be pleased with them*** the Holy Prophet ***may blessings of Allah and peace be on him*** had said the ***azºan*** in his ear.64[4] This practice ensures safety to the child from epilepsy.

¶Hªafiz ibn Qiyyim ***may Allah be pleased with him*** says the significance of saying the ***azºan*** and the ***iqºamah*** in the ears of the child is that the first words he hears declare the greatness and majesty of Allah. The words of testimony are those which a man recites on embracing Islam. In other words, this is a pronouncement of the creed of Islam. Besides, at the sound of ***azºan*** and ***iqºamah***, Satan distances himself. At this early age, the child is thus invited to Allah the Majestic, to Islam and to the worship of Allah. This call forestalls temptation by Satan and ensures an unblemished faith. Moreover, it is a forearming against Satan and temptation.

Ta¶hneek.

Ta¶hneek is the practice of chewing date and applying a part of the chewed portion to the palate of the child so that it goes down the child's mouth easily. If date is unavailable, one may apply any thing sweet, like sugar-candy, honey or juice, to the child's palate. Thereby, the ***sunnah*** is fulfilled. The veins and the muscles are strengthened. The dental palate, the jaws and the mouth are made active. As a result, it is easy for the child to suck milk from the breast of its mother. A pious and God-fearing scholar or a venerable saint may be invited to do ***Ta¶hneek***. ***Ta¶hneek*** is ***musta¶hib***.

¶Hazrat Abu Mªusªa said, "When my son was born, I brought him to the Holy Prophet ***may blessings of Allah and peace be on him*** who named him Ibrªahªim, performed his ***Ta¶hneek*** with date, blessed him and returned him to me".65[5] ¶Hazrat Anas carried the new born son of ¶Hazrat

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63[3] abªu Bakr bin al Munzir.

64[4] abªu Dªawood and Tirmizªi.

65[5] Bukhªarªi and Muslim.

Abu ¶Tal¶hah to the Holy Prophet. He chewed a date and gave some of it in the mouth of the child, carried out ***Ta¶hneek*** and named the child Abdullªah.66[6]

Aqeeqah.

The hair on the head of the new-born must be shaved on the seventh day. It is ***musta¶hib*** (commendable) to give silver in ***sadaqah*** to the poor and needy equal to the weight of his hair. Shaving the hair of the head provides the child with strength and opens up the pores of the skin. It is also beneficial to the eye-sight, the hearing and the sense of smell. Thereby the poor is helped, too. ¶Hazrat Fªatimah ***may Allah be pleased with her*** distributed silver as ***sadaqah*** equal in weight to the hair on the heads of ¶Hazrat ¶Hasan, ¶Husain, Zainab and umme Kulthªum.67[7] On the birth of ¶Hazrat ¶Hasan, the Holy Prophet ***may blessings of Allah and peace be on him*** asked ¶Hazrat Fªatimah to have his head shaved off and offer silver equal in weight to the hair as ***sadaqah***. The hair weighed a dirham or a little lesser than a dirham.68[8]

The entire head must be shaved. To shave some hair and to leave some on the head is called ***qaz'*** and is disallowed.69[9] This is not fair with the head because some of it is bared and the rest hidden. It is exactly as though a part of the body receives sunlight and rest of it is in shade. Also, it may be compared with a shoe on one foot and none on the other. Both these things are forbidden. The intention is to prevent the defacing of one's appearance. It also aims at discouraging the adoption of unreasonable airs or resemblance to non-Muslims. You must act on these ***musta¶hib*** deeds so that it is then easy to act on the ***far¶d*** (compulsory deeds).

Instructions on naming the child

People name their children to distinguish them from others and to call them by their names. Islam is a complete faith. It recognises this habit and its importance. Therefore, it gave a set of instructions on naming the child.

When must a child be named?

According to a ***¶hadªith***, a child is pledged with its ***aqeeqah***; it is sacrificed on behalf of the child on the seventh day when it is given a name and the hair is shaved off its head.70[10] Thus,

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66[6] Bukhªarªi and Muslim.

67[7] Mªalik in Muwa¶t¶ta and Ya¶hyªa bin Bukair.

68[8] ibn Ishªaq.

69[9] Bukhªarªi and Muslim.

70[10] A¶s¶hªab-us-Sunan.

the child must be named on the seventh day. According to some ***A¶hªadªith***, the child must be named promptly on birth. When Munzir bin abªu Usaid was born his father took him to the Holy Prophet ***may blessings of Allah and peace be on him*** who took the child in his laps and asked the father its name. On being told his name, he said, "No, call him Munzir".71[11] It is reported in a tradition that the Holy Prophet said, "Last night a son was born to me, and I have named him Ibrªahªim after my grandfather, Ibrªahªim ***may peace be on him***."72[12]

Names that are preferred, and that are undesirable.

The name given to the child must be meaningful, lovely and good. On the Day of Resurrection, a person will be called by his name and the names of his parents. Therefore, a good name must be selected.73[13] Allah, the Exalted, likes best the names Abdullªah and Abdur Ra¶hmªan.74[14]

Those names must not be given to the child, that affect his personality or become a cause of ridicule. The Messenger of Allah ***may blessings of Allah and peace be on him*** always changed names that were derogatory.75[15] The name of one of the daughters of ¶Hazrat Umar was ªAsiyah (meaning, disobedient), the Prophet may blessings of Allah and peace be on him changed it to Jamilah.76[16] Besides, the Holy Prophet changed such names as ***Azªiz, Utlah (hardness, thickness), Satan, ¶Hukm, Ghurab (crow), Habªab (snake, Satan).***77[17] He also changed the names, ***¶Harb (war) into Silm (peace), Muztaja' (one who lies down) into Mumbais (one who is prepared, ready), Banu az-Zªania (the product of adultery) into Banu ar-Rushdah (good people), Banu al-Maghwiyah (one who misleads) into Banu ar-Rushdah.***

We must not give names that allude to ill omen or bad character. The grandfather of ¶Hazrat Sa'ªid bin al Musayyab presented himself before the Holy Prophet ***may blessings of Allah and peace be on him***. He asked him his name. ***"Hizn"*** was the reply (meaning, hard ground, surliness). He said, "Your name is ***Sahl*** (easy)". He replied, "How can I change the name given to me by my father?" ¶Hazrat Sa'ªid says that from then on hardness of character is found among us.78[18]

71[11] Bukhªarªi and Muslim.

72[12] Muslim.

73[13] abªu Dªawood.

74[14] Muslim.

75[15] Tirmizªi.

76[16] Tirmizªi and ibn Mªajah.

77[17] abªu Dªawood.

78[18] Bukhªarªi.

¶Hazrat Ya¶hyªa bin Sa'ªid says that ¶Hazrat Umar asked a person his name. He replied, "***Jamrah***" (live coal). "And the name of your father?" "***Shihºab***" (meteor). "With whom are you connected?" He replied, "***Harqah***" (burning). ¶Hazrat Umar asked him, "Where do you live?" ***"Harrat un-Nºar***" (heat of fire). "Where is it?" "***Zat Lazza***" (flames of fire). ¶Hazrat Umar ***may Allah be pleased with him*** said to him, "Go home, quickly! The people of your house have perished from burning". It turned out so truly!79[19]

The name selected for the child must be other than a name of Allah; thus, it should not be A¶had, Khªaliq or Razzªaq. It is permissible, however, to name the child Abdul A¶had, Abdus ¶Samad or any other name of Allah compounded with Abdul.

When ¶Hazrat Hªani came to Madinah with his people, they called him Abu ¶Hakm. The Messenger of Allah ***may blessings of Allah and peace be on him*** said, "Only Allah, the Exalted, is ¶Hakm. He alone is the One Who decides. Why do they call you Abu ¶Hakm?" He replied, "If a dispute arises among my community, they ask me to decide between them. Both the parties are happy with my decision". He said, "This is commendable. We must settle the disputes of our folk. Say, do you have a son?" "I have three sons, Sharih, Muslim and Abdullªah." "Who is the eldest?" "Sharih is the eldest." The Prophet said, "Your ***kuniyah***80[20] is Abu Sharih".81[21]

According to a ***¶hadºith***, on the Day of Resurrection, the worst of all persons in the eyes of Allah — and liable to punishment — will be he whom people will call ***Shahinshah***. Only Allah, the Exalted, is Shahinshah (meaning, King of the monarchs) and kingdom belongs to Him alone.82[22]

We must not give names to our children that indicate good fortune. Suppose the names to be ***Aflah (successful), Nafe' (profitable), Ribºah (beneficial), Yasr (easy).***

If in a gathering, someone calls out a person by such a name and he is not there, the answer "not here" might imply that this characteristic is lacking in that assembly. A ***¶hadºith*** says:

Allah, the Exalted, likes most four phrases sub¶hºan Allah, wal ¶hamd u lillºah, wa la ilºaha ill Allah and Allah u akbar. Do not give your sons the names of Yasºar, Najeeh or Aflah. You will ask for them. If they are not there, the person replying would say 'not here'. These are four names; do not refer to me after adding to these names.83[23]

79[19] Mªalik in Muwa¶t¶ta.

80[20]*kuniyah* is an honorific name. It is used with abªu or umm.

81[21] abªu Dªawood.

82[22] Muslim.

83[23] abªu Dªawood, Tirmizªi.

While naming their children, parents must ensure that the names they select signify servitude to Allah alone and to no false deity. They may not append bondage even to the name ***Nabi***. Certain forbidden names include ***Abdul Uzza***, ***Abdul Ka'bah***, and ***Abdun Nabi***. Similarly, parents must not give names to their children that emphasise love and romance. Some of these names are: ***Hiyªam, Beef'a, Nihau, Sosan, Miyadah, Gadah, Ahlam***. These mean 'violent love', 'slim waist', 'large bosomed', 'fragrant flower', 'walks swinging to and fro', 'soft and delicate woman', 'dream'. Islam envisages Muslims as a people of remarkable attributes. When parents select vulgar and romantic names, they risk tainting the character of the child.

The Messenger of Allah ***may blessings of Allah and peace be on him*** has encouraged his ***Ummah*** to call their children with meaningful names. He has suggested names of the Holy Prophets ***may peace be on them*** or Abdullªah or Abdur Ra¶hmªan. This, because they may stay the best of ***Ummah*** and fulfil their duty diligently in guiding humanity to Islam and truth. The words of a ***¶hadªith*** are: ***Keep the names of the Holy Prophets may peace be on them. Allah, the Exalted, loves most the names Abdullªah and Abdur Ra¶hmªan. The most truthful names are ¶Hªarith and Humªam. The most disliked names, and vulgar too, are ¶Harb and Murrah (respectively, war and bitter).***

It is ***sunnah*** to use ***kuniyah*** for the child.

The use of a ***kuniyah*** for the child creates in him a feeling of self-reliance and nobility. Call him Abu so and so. He cultivates a sense of confidence in the society. When the epithet is lovely and fitting and used in a light-hearted vein, he feels happy about it. This also teaches him how he may address his elders and those younger than him. It was the habit of the Holy Prophet ***may blessings of Allah and peace be on him*** to give ***kuniyah*** to children. He called the brother of ¶Hazrat Anas ***may Allah be pleased with him*** Abu Umair. When he lost his bird, the Holy Prophet asked him, "What happened to Abu Umair Nugair?"84[24] The ***kuniyah*** may not necessarily refer to one's own children; it may refer to anyone. For instance, ¶Hazrat Abu Bakr ***may Allah be pleased with him*** had no son by the name Bakr but his epithet was Abu Bakr.

The ***kuniyah*** of ¶Hazrat Umar ***may Allah be pleased with him*** was Abu ¶Haf¶s. The ***kuniyah*** given to ¶Hazrat Aishah ***may Allah be pleased with her*** was umme Abdullªah. ¶Hazrat Anas ***may Allah be pleased with him*** had as ***kuniyah*** Abu ¶Hamzah and ¶Hazrat Khªalid bin Waleed had Abu Sulaimªan. ***Kuniyah*** may be given to all, young or old.

Some considerations upon naming the child.

If father and mother do not agree on a name, then it is the prerogative of the father to name the child. The child is known by his father.

84[24] Bukhªarªi and Muslim .

This is the command given in the Noble Qur‘ªan.85[25] The Holy Prophet ***may blessings of Allah and peace be on him*** had named his son, Ibrªahªim.86[26]

It is not permitted to give the child a contemptuous or a disliked name. It is not proper to select such names as ***Thagnay, Bhingay, Gungay, Kabray,. Kuloo,*** and the like. The Noble Qur‘ªan has disallowed the use of names with the intention to tease87[27] lest children develop bad habits.

What about the epithet ***Abul Qºasim***? The Ulamªa are agreed that the name of the Holy Prophet ***may blessings of Allah and peace be on him*** may be chosen for the child. An individual named his son Mu¶hammad. People objected to it. He went to the Prophet and narrated his predicament. The Holy Prophet asserted, "Give your children my name. However, do not use my ***kuniyah*** because I am the one to divide. I divide among you".88[28]

How is it to use the ***kuniyah*** of the Holy Prophet ***Abul-Qºasim***? There are different opinions on this. Some Ulamªa have disallowed its use altogether.89[29] Others have concluded that it is correct to use it as reflected in some Traditions. Yet others have opined that it is inadmissible to use both the name and the epithet for the same child.90[30] Some others have contended that the inadmissibility was during the lifetime of the Holy Prophet but now that he is dead it is permissible to use both the name and the ***kuniyah***.91[31] This last conclusion is superior.

Aqeeqah and its instructions.

What is ***aqeeqah***.

The Arabic word ***ºaq*** means 'to cut'. Thus ***uqooq wºaldain*** is 'disobedience to parents and suspension of relations'. In the terminology of ***Shari'ah*** it is the sacrifice of a goat for the child on the seventh day after he is born.

85[25] al-A¶hzªab, 33:5.

86[26] Muslim .

87[27] al-¶Hujurªat, 49:11

88[28] Muslim.

89[29] Bukhªarªi and Muslim .

90[30] abªu Dªawood .

91[31] abªu Dªawood.

Aqeeqah is permissible.

According to a ***¶hadªith***, we must perform ***aqeeqah*** on the birth of a child. Pay a ransom on his behalf and remove filth from him.92[32] According to a ***¶hadªith***, every child is pledged to his ***aqeeqah*** that may be sacrificed for him on the seventh day; the same day he must be named and his head shaved.93[33] The sacrifice on behalf of a boy is two equal goats and for the girl one goat.94[34]

The opinion of the jurists regarding the legality of ***aqeeqah***.

Aqeeqah is ***sunnah*** or ***musta¶hib*** in the view of Imªam Mªalik, Imªam Shªafa'ªi, Imªam A¶hmad, Ishªaq, Abu Thaur and others. They base their opinion on the ***A¶hªadªith*** mentioned earlier. They do not consider it obligatory as they find no evidence in the ***A¶hªadªith***. Also, it is left to intention.

¶Hanafªi think this is ***istehbªab*** (praiseworthy). ¶Hasan Ba¶srªi and Lais bin Sa'd and others think it is obligatory. They base their opinion on the ***¶hadªith*** that says that every child is pledged to its ***aqeeqah***.95[35]

They also rely on the Tradition that, on the Day of Resurrection, people will be questioned about ***aqeeqah*** just as they will be asked about obligatory prayers.96[36]

The approved time of ***aqeeqah***.

According to ***A¶hªadªith***, it is commendable to perform ***aqeeqah*** on the seventh day.

The Holy Prophet ***may blessings of Allah and peace be on him*** did the ***aqeeqah*** of ¶Hasan and ¶Husain on the seventh day after their birth. It may be done on the fourteenth or twenty-first day;97[37] it is valid, too, on the fourth, eighth or tenth day or later.

How is the ***aqeeqah*** of a girl performed?

92[32] Bukhªarªi.

93[33] A¶s¶hªab-us-Sunan.

94[34] A¶hmad and Tirmizªi.

95[35] Tirmizªi and Nasªaªi.

96[36] Ishªaq from Bardah.

97[37] Maimooni.

Aqeeqah is ***sunnah mustahibah*** for both, boy and girl. Two goats are sacrificed on the birth of a son and one on the birth of a daughter.98[38] However, if anybody sacrifices one goat on the birth of a boy, he has performed a valid ***aqeeqah***.99[39] This does not imply preference of a boy over a girl but this is because the Holy Prophet had done it. It may be, too, because man is given excellence over woman by reason of his superior physical power, heavier burden of responsibilities and supervision.

The bones of the animal must not be broken.

We must not break the bones of the sacrificial animal.100[40] This is a sign of good omen of health and strength of the child. The poor and the neighbours get large pieces, too. However, there is no harm if someone does break the bones of the animal.

Other general instructions regarding ***aqeeqah***.

The animal that is valid for sacrifice is valid too in the offering of ***aqeeqah***. These include goat, sheep and ram. The animal must be one year old, fully. However, a six-month old ram may be offered in sacrifice and ***aqeeqah*** if it is sufficiently fat and healthy and looks like a year old. The goat must be a year old. The animal must be free from defect. It must not be blind, squint eyed or so much thin that there is no marrow in its bones. It must not be so lame that it cannot walk by itself to the place of sacrifice. That animal, also, is invalid for sacrifice whose tail or ear is cut off more than two-thirds, or most of its teeth have fallen off, or it has no ears since birth or is so much mad that it does not eat or drink.

The sacrifice of an animal is valid if its ear is torn or a horn is split. Also, if an animal is lame but it can walk on its three legs its sacrifice is allowed. If some of its teeth are broken but most are intact, the animal is not very mad or the ear, tail or hip is only one-thirds cut off, then, in all such cases, the sacrifice of this animal is valid.

The sacrifice of a cow or a buffalo is not valid before it is two years old. The camel must have completed five years of age.

It is legitimate to share in ***aqeeqah*** and sacrifice.

We may offer a cow or a camel instead of a goat in ***aqeeqah***.

The division of meat during ***aqeeqah*** is subject to the same injunctions as apply to division of meat of a sacrificial animal. We may eat the meat ourselves, distribute as ***sadaqah***, or gift it.

98[38] A¶hmad and Tirmizªi and ibn Shaibah.

99[39] abªu Dªawood

100[40] abªu Dªawood .

However, in the case of ***aqeeqah***, it is legitimate to give some to the nurse also.101[41] In celebration of ***aqeeqah***, we may invite others and cook the meat for the feast.

It is commendable to perform ***aqeeqah*** on behalf of the child. According to a ***¶hadªith***, while offering the animal of ***aqeeqah***, one may say: ***I sacrifice in the name of Allah. O Allah, it is for You alone and it will return to You. O Allah, this aqeeqah is on behalf of so-and-so***.102[42] However, if at the time of sacrifice, the parent does not take the name of the child, even then ***aqeeqah*** is valid because of the intention behind it.

The wisdom behind the legitimacy of ***aqeeqah***.

On the birth of the child, the animal is offered in ***aqeeqah*** to obtain nearness to Allah and to offer ransom for the child. The child intercedes for its parents. Parents find in the fulfilment of the obligation under ***Shari'ah*** a source of happiness. Also, it promotes love and compassion among the individuals of society and all participate in the happiness. It opens a new fount of income.

It diminishes poverty and need. In Islam, there are different occasions of feast. These may be when guests or visitors arrive, on the birth of a child, on the marriage of a son, on circumcision of a new-born boy, when the traveller returns home, when ***aqeeqah*** is performed and when a house is built.

Circumcision and its injunctions.

The meaning of circumcision.

The literal meaning of circumcision is 'to cut the skin that is at the tip of the reproductive organ'. In ***Shari'ah*** it is 'the round part on the edge above the conical vascular body of the penis'.

The lawfulness of circumcision.

To rinse the mouth, to take in water in the nose, to bare the moustaches, to brush the teeth, to cut the nails, to remove the hair in the armpits, to strip the hair below the navel, and to circumcise103[43] — these are innate to human nature.104[44]

101[41] Bayhaqªi.

102[42] ibn Munzir.

103[43] A¶hmad and abªu Dªawood.

104[44] A¶hmad, Bukhªarªi and Muslim .

Is circumcision obligatory or ***sunnah***?

Imªam Abu ¶Hanªifah, ¶Hasan Ba¶srªi and some followers of Imªam ¶Hanbal, consider circumcision a ***sunnah***. According to a ***¶hadºith***, circumcision is ***sunnah*** for men and virtue for women.105[45] In the ***¶hadºith*** quoted earlier, it is one of the ***sunnah***. Thus, this supports their view that circumcision is ***sunnah***. Besides, the Holy Prophet ***may blessings of Allah and peace be on him*** did not enquire of those who turned Muslim if they were circumcised. If it was obligatory, he would not have omitted to ask.

Imªam Mªalik, Imªam Shªafa'ªi, Imªam A¶hmad, Sha'bi, and others hold that circumcision is obligatory. They did not allow an uncircumcised man to lead the prayers or to give evidence. Once, the Holy Prophet ordered a person who had embraced Islam, to shave off the hair grown during unbelief and to circumcise. He said: ***Whoever joins Islam must circumcise howsoever old he is***.106[46] Ibn Abbªas and ¶Hazrat Alªi ***may Allah be pleased with them*** ruled in the light of this ***¶hadºith***.107[47] Circumcision is a sign of religion. It distinguishes a Muslim from an unbeliever. Then, cleanliness—and, therefore, ritual prayers— of the uncircumcised person are questionable. The skin may retain drops of urine. If left unwashed, ablution and prayer are incomplete. An uncircumcised man is not permitted to lead the prayers. Circumcision is the ***sunnah*** of ¶Hazrat Ibrªahªim and the Prophet was asked to adhere to the practice.108[48] ¶Hazrat Ibrªahªim was circumcised at the age of eighty years.109[49]

He was the first person to perform circumcision. Circumcision is the ***sunnah*** of the Messengers;110[50] it is a sound natural disposition and a sign of Islam and obligatory on men. He who does not circumcise commits a sin.

Is it necessary for women to be circumcised?

According to the leading qualified jurists, circumcision is not obligatory on women; it is ***musta¶hib.*** According to one ruling of Imªam A¶hmad ***may Allah have mercy on him*** it is obligatory. However, according to the traditions, it is merely praiseworthy (***istehbºab***).

105[45] A¶hmad

106[46] ¶Harb.

107[47] Bayhaqªi

108[48] an-Na¶hl, 16: 123.

109[49] Bukhªarªi and Muslim .

110[50] Tirmizªi and A¶hmad.

When is circumcision obligatory?

Circumcision of the boy is recommended before he attains maturity. It is advisable to do it with ***aqeeqah***. At this age he does not suffer much pain. The question of his being shy does not arise, too. The Noble Messenger had the ***aqeeqah*** and circumcision of ¶Hasan and ¶Husain performed on the seventh day after their birth.111[51]

The wisdom behind circumcision.

It is the basis of inbred nature, a symbol of Islam, an indication of the law of the Lord, and the attainment of the true society.112[52]

It distinguishes Muslims from the followers of other religions. It also indicates the submission to the injunctions of Allah and discharge of his commands.

It ensures perfect cleanliness and tones down sensual desires.

It prevents many illnesses. Dr ¶Sabri al Qabªanªi in his book, 'Our Sexual Life', lists the advantages of circumcision:

- Man is relieved of the collection of harmful greasy matter and unpleasant dampness.
- The tip of penis is not imprisoned.
- He is immune from cancer of the penis.
- If performed at an early age, the tendency to urinate in bed is checked.
- The habit of masturbation is curbed.

The foregoing instructions emphasise upon the guardians that attention must be paid to rearing the child right from its birth. They must go over every matter concerning the child. Observance of these injunctions guarantees the health of the child. When it opens its eyes, the child may find itself in a practising Muslim family, whose guideline is Islam and who comply with the rules of ***Shari'ah***. Thus, Islam establishes itself in the heart of the child. It strengthens the faith of the child. It encourages the child to be gentle, well mannered and pious.

111[51] Bayhaqªi

112[52] an-Na¶hl, 16:123.

Reference:
extracted from book

The upbringing of Children in Islam
Tarbiyat-e-Aulad aur Islam
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بسم الله الرحمٰن الرحيم

Chapter 4

Disobedient behaviour in the child—its causes and remedy.

Poverty, need and hunger.

When a child finds around him poverty and hunger, want and despair, and he feels frustrated on not getting the necessities of life including his share of food and clothing, then he will go out to earn a livelihood. This is the time when he comes under the influence of criminals and immoral people. The equitable ***Shari'ah*** of Islam ensures that all people receive food, clothing and housing, and that poverty and hunger are eradicated. It sees to it that people get opportunity to work and earn a livelihood. The handicapped obtain stipends from the Treasury. It aids the bread-earner. It looks after the orphans, the widows and the old people in such a way that they live honourably. The observance of its injunctions will free the society from recanting and criminal behaviour.

The quarrelsome parents.

When his parents are at loggerheads with each other, the child seeks to escape from this offensive surrounding. He then spends his time with his favourite friends. If these friends are evil, he too turns into a menace for the society. Islam has set guidelines for the selection of marriage partners. The pair may live in love and harmony. They may co-operate with each other and be safe from bickering.

Divorce and the resultant poverty and hunger.

Those children also deviate whose parents are divorced. When they do not find a loving mother and a caring father, the children tend to develop bad habits. When the divorced woman remarries, the children turn to misconduct. Generally, if she is poor, a divorced woman seeks employment leaving the young children unattended and free to roam about. The obnoxious atmosphere has a disagreeable effect on them turning them into delinquents. Islam enjoins upon both the spouses to give each other their rights and fulfil their obligations so that a detestable and blameworthy situation does not arise. These rights are:

1. A woman must obey her husband. Once, women sent a message to the Holy Prophet *may blessings of Allah and peace be on him* "Men participate in ***jihªad,*** If they die, they gain the status of a ***shaheed***, otherwise that of a ***ghªazi***. They earn reward and virtue and collect the booty too. We serve them; but, what do we attain?" He said, "Submission to the husband and fulfilment

of his rights are equal in reward and virtue to ***jihªad*** in the way of Allah. But very few women do it."113[1]

2. She must look after the property of her husband and guard her chastity. There is a ***¶hadºith*** to the effect: ***Shall I not reveal to you the best of the things a person can collect? It is a pious and righteous woman. When the husband looks towards her, she pleases him. When he asks her to do something, she obeys him. When he is not there, she protects his property and her own honour***.114[2]

3. She should not refuse to comply when her husband calls her to his bed. According to a ***¶hadºith***: ***when a wife denies her husband this right and he passes the night displeased with her, the angels curse the woman until dawn***.115[3]

4. A husband is responsible for the maintenance of his wife and children. Exactly this is the command of the Lord.116[4] ***Fear Allah concerning your wives because you have obtained them through the guarantee of Allah and it is through His words that they are lawful to you. It is your obligation to feed and clothe them according to custom***.117[5]

5. A husband must consult his wife in matters relating to the home. The Holy Prophet ***may blessings of Allah and peace be on him*** has said, ***Consult them about (the marriage of) your children***.118[6]

6. They must overlook each other's weaknesses and defects. The Holy Prophet has said: ***No believer must bear malice toward a believing woman. If she has a trait that he dislikes, she may have some other quality that appeals to him***.119[7]

7. A husband must treat his wife with kindness, humour her and live happily with her. Allah, the Exalted, has said: ***And live with them honourably; if you dislike them, perhaps you detest a thing and yet Allah has placed abundant good therein***.120[8] The Holy Prophet has said: ***The best among you is he who treats his family kindly. I am better with my family than you***

113[1] Bazzªar and ¶Tabarªanªi.

114[2] ibn Mªajah.

115[3] Bukhªarªi and Muslim.

116[4] al-Baqarah, 2:233.

117[5] Muslim.

118[6] A¶hmad and abªu Dªawood.

119[7] Muslim.

120[8] an-Nisªa`, 4:19.

are.121[9] Once the Holy Prophet took ¶Hazrat Aishah to see the play of the Africans. He waited there with her for a long time.122[10] He would run with her, too. ¶Hazrat Umar often said, "In being kind and soft to his wife, a husband must be like a child; however, with others he must behave like a bold man."

8. The husband must lend a hand in the household tasks. The Holy Prophet would engage himself in household chores. At times, he would cook the meat. Sometimes, he would sweep or clean the house.123[11]

If the spouses guarantee these rights, they will never face disagreement and they will never quarrel. On the contrary, the entire family will be cited as an example of a group of a happy, loving people. However, if, because one of them is short-tempered and ill-mannered, they lack harmony and unity and it is difficult to live together, then the husband must not divorce his wife before he endeavours to reconcile and adopt the policies discussed in the next few lines.

? To give advice and counsel.

? To sleep on separate beds; this is an impulsive remedy that may soften his wife towards him.

? To give a simple beating provided it is beneficial to do so. The husband must see to it that the beating is so innocent that it is superficial only, leaving no marks on the body. He must not hit on areas where damage is possible. The face, the chest, the stomach and such parts must be avoided. However, do remember that the Holy Prophet never beat a woman.124[12]

Once, a woman complained to him that her husband beat her. He said: ***A man among you beats his wife as though she were a slave-girl and then embraces her; he is not ashamed of himself***.125[13]

? To appoint someone who may arbitrate between the two after listening to each of them. If they reconcile and unite, then it is commendable. The Noble Qur'ªan has ordered us accordingly.126[14] However, if the dispute persists, then he may give the woman the first

121[9] ibn Mªajah and ¶Hªakim.

122[10] Bukhªarªi and Muslim.

123[11] ¶Tabarªanªi.

124[12] ibn Sa'd.

125[13] ibn Sa'd.

126[14] an-Nisªa`, 4:34-35.

divorce during the time she is free from menstruation and he has not had sexual intercourse with her. This will allow them to rejoin if they have second thoughts about separation.127[15] Islam expects us to adopt a sound approach to avert divorce whose consequences are very alarming. Divorce is in the one lawful act that invites the displeasure of Allah.128[16] A husband is under obligation to provide for his wife and children during her period of waiting after divorce so that she is not compelled to run from pillar to post for help.129[17] If he is poor, the government must bear their expenses and the rich must look after them and be kind to them.130[18] The affluent face a stern punishment and a strict accounting if they do not spend on the poor.131[19]

The idle time of children and adolescents.

Deviation and libertine behaviour may follow if ample idle time is available to the child and he has nothing to do. Guardians must be very careful about this. They must engage their wards in beneficial and gainful activities and urge them to offer ritual prayers. Apart from being an important form of worship, it is a physical exercise and a means to obtaining cleanliness and purity. Hence, when a child is seven years old, order him to offer his prayers and, when he is ten, punish him if he does not offer the prayers.132[20] Children may take part in exercises for ***jihªad*** and learn horse-riding, archery, swimming, jumping, boating, and similar sports. Encourage them to read useful books, write and deliver speeches, and keep physically fit.

We are directed in the Qur'ªan to collect trained horses and ammunition to fight our foe.133[21] We find in a ***¶hadªith***: ***Consider health before ailment a boon***.134[22] Our beloved Prophet has said: ***Learn archery and horsemanship. That you master archery is more dear to me than you learn horse-riding.135[23] Play is absurd but not marksmanship, taming horses,***

127[15] al-Baqarah, 2:230.

128[16] abªu Dªawood and ibn Mªajah.

129[17] al-Baqarah, 2:236.

130[18] Muslim.

131[19] ¶Tabarªanªi and Bazzªar.

132[20] ¶Hªakim and abªu Dªawood.

133[21] al-Anfªal, 8:60.

134[22] ¶Hªakim and Bayhaqªi

135[23] Nasªaªi and Tirmizªi.

amusing one's wife, and to learn swimming. 136[24] ***The display of one's courage before the enemy invites the mercy of Allah.*** 137[25] ***A strong believer is better than a feeble one and is dearer to Allah***.138[26] Keep these Islamic rules in mind and train your children to be healthy and strong scholars of religion. Let them not be divergent, ill-mannered or defiant.

Evil society and vulgar companions.

The main cause of straying and defiance among children is evil and indecent companions. The influence of evil companions sets in faster and if the child is stupid, careless and unprincipled this is more marked because he idealises them in his actions. It becomes difficult to bring him back to senses. This is why we are directed to supervise the children. Particularly, we must keep an eye on adolescents— their manners, their company and their friends. We must find for them noble friends from whom they may learn good manners and may imitate them. The Noble Qur'ªan has directed us to keep away from evil company.139[27]

We learn from a ***¶hadºith*** that a person is on the religion of his friends. Therefore, we must observe him with whom we build a friendship.140[28] A good friend is like the owner of musk and a bad companion is as a blower of a kiln. The possessor of musk will gift you the musk or you will buy it from him, or you will benefit from its fragrant smell anyway. On the other hand, a kiln operator may burn your clothes; even if he does not, the unpleasant odour is your lot anyway.141[29]

A person will be with him whom he has befriended and he will receive whatever he has earned.142[30] We are ordered to keep away from vile companions because they will get us into disrepute.143[31] Guardians must observe these principles so that their children turn out to be respectable members of the society and valuable assets for the ***Ummah,*** giving it proper guidance.

136[24] ¶Tabarªanªi and ¶Hªakim.

137[25] ibn Ishªaq and ibn Hishªam.

138[26] Muslim.

139[27] al-Furqªan, 25:27-29, Qªaf, 50:27, az-Zukhruf, 43:17.

140[28] Tirmizªi.

141[29] Bukhªarªi and Muslim.

142[30] Tirmizªi.

143[31] ibn Asªakir.

Ill-treatment of children by the parents.

Experts in child training are unanimous that ill-treatment has an adverse influence on children. Parents must not be too strict and harsh with them. They must not beat and scold them or belittle them time and again. If a child is humiliated and teased habitually, then this will reflect in his habits and manners. His activities will be clouded with awe and fear. Sometimes, it may result in suicide, quarrelling with parents and murderous tendencies. To escape cruel treatment and beating, he may even run away from home. Such a child may turn out to be a criminal. Rebellion and immorality are prominent in such children. Islam advises parents and guardians that if they are civilised, tender and sympathetic to children, they will grow up as ideal youths. When children are given proper treatment, they grow up brave and confident and sense the respect and esteem given to them.

Allah, the Exalted, has commanded that we be fair to relatives and be prepared to help them.144[32] He prefers that we control our temper, pardon others and condone their failures.145[33] Allah, the Exalted, likes that we be tender-hearted146[34] and declares hardness as a detestable characteristic.147[35] If kindness were personified, nothing would have been more beautiful than it. Conversely, if hardness and rigidity were in human form nothing could have been uglier.148[36] When you are compassionate to the children, they are obedient to you and you earn the mercy of Allah.149[37] If you are benevolent, you will be shown mercy.150[38]

Therefore, be humane to them so that your children tread the right path. If you take up a wrong attitude with your children and are very strict and tyrannical with them and punish them severely, they will be disobedient and rebellious. You will have sown the seed of obstinacy in them.

A man complained to ¶Hazrat Umar about his son's disobedience. ¶Hazrat Umar summoned the boy and reprimanded him. "O Leader of the Faithful", the boy said, "has the son no right over his father?" "Why not," was the reply. The boy asked, "What are those?" The Leader of the Faithful replied, "Select for him a good mother, give him a good name, teach him the

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144[32] an-Na¶hl, 16:90.

145[33] ªAl Imrªan, 3:134.

146[34] al-Baqarah, 2:83 and Bukhªarªi.

147[35] ªAl Imrªan, 3:159.

148[36] A¶hmad and Bayhaqªi.

149[37] abªu Shaikh.

150[38] abªu Dªawood and Tirmizªi.

Noble Qur'ªan...". The boy interrupted, "My father has not given me any of these things. My mother is a Negro bond woman of a fire-worshipper. My name is Ja'l and it means ***ugly black***. He has not taught me the Qur'ªan". ¶Hazrat Umar turned towards the father and said, "You complained to me that your son was disobedient. Before he could be realise it, you pushed him to rebellion yourself. You were the first to treat him negligently".

Children are highly valued, loved ones and supporters of the parents. Parents are their sustainers and protectors — a comparison is drawn to the soft earth and the shade providing sky. If they request you for something, give it to them. If they are displeased, delight them. They will love you. Do not be very strict to them or they will be tired of you and may pray for deliverance from you.151[39]

When children view sexual and criminal films.

Criminal and vulgar films have inflamed moral bankruptcy and lewdness in the society. Men and women mix together carelessly. Boys and girls have deflected off course. The same evil influence is cast by trash magazines that amplify sensual narration. Both young and old are swayed by these periodicals. These thoughts are implanted in raw, young minds and they unwittingly act on them. The result is that neither can the admonition of parents rectify them nor can the education of teachers obliterate the evil from their minds.

Islam has prescribed an excellent system and method for the training and correction of the children. These are:

1. Parents must keep children away from all that draws the anger of Allah against them. This is in conformity with the commands of Allah.152[40]

2. Parents and guardians must realise their duties and obligations in this respect. They will be questioned about it.

3. They must shelter the children from everything that is damaging to them and weakens their faith. Where Islam teaches us to protect ourselves from loss, it also instructs us not to cause damage to others.153[41]

4. They must screen the children from films and plays particularly those that lay emphasis on sex, violence and intrigue. They must protect them from trash reading material that ruins their character.

151[39] al-A¶hnªaf advised Mu'ªawiyah in similar words when the latter sought his advice after being displeased with his son Yazªid.

152[40] at-Ta¶hrªim, 64:6.

153[41] Mªalik and ibn Mªajah.

Later on, in this book, duties in the fields of faith and character building will be discussed in detail.

Unemployment in the society.

The man, who has a wife and children but is unemployed without any source of income or wealth and property, is the head of a family that is in ruins. His children will turn towards illegal activities. Sometimes, the head of the family and its other members conceive means of unlawful income. They incline towards stealing, robbery and bribery. In turn, this leads the nation towards destruction. Islam has the remedy for unemployment whether it is outside the control of the unemployed or self-imposed from laziness and lethargy. The unemployment that is outside the control of the unemployed is corrected in two ways:

1. It is incumbent upon the government to provide its people with a decent means of livelihood.

2. It is binding upon the society and the nation to assist an unemployed person.

The government is obliged to provide opportunities of employment to the people. When an Ansªar requested the Holy Prophet for aid, he asked him to desist from begging. He auctioned the sackcloth and the bowl that the Ansªar had on him for two dirhams. Then, he said to the man, "Buy the necessities of your house with one dirham and with the other buy an axe". The Holy Prophet himself attached a wooden handgrip to the axe; then to the man he said, "Sell the wood you chop with the axe and do not come to me for the next fifteen days". The Ansªar returned after fifteen days having amassed ten dirham. He bought clothes and eatables with the money. The Holy Prophet said, "Hard work and labour is better for you than begging. On the Day of Judgement a black blot appears on the face of the person who begs".154[42]

When fellow men are without means of livelihood, people must help them out. He who has a spare conveyance or provision must give it to him who does not have any conveyance or provision.155[43] ***It is not the conduct of a believer that he fills his own belly while his neighbour is hungry***.156[44] ***If anyone dies of hunger or lack of attention, while he is among wealthy people, then Allah the Exalted is exonerated of all liability towards these wealthy people***.157[45]

154[42] Bukhªarªi.

155[43] Muslim.

156[44] Bazzªar and ¶Tabarªanªi.

157[45] al Jawzªi.

Islam prescribes strict observation of individuals whose unemployment is self-imposed. When it is confirmed that an individual is unemployed because of his own indolence then he must be reprimanded. If he does not mend himself then he may be put to work forcibly. ¶Hazrat Umar asked a group of people, "Who are you?" They replied, "We are resigned to the will of Allah and have placed our trust in Him". ¶Hazrat Umar *may Allah be pleased with him* said, "You lie! He is resigned to the will of Allah who sows the seed and then places his trust in Him. It is not ***tawakkal*** to sit with hands tied. Gold and silver do not descend from the sky". ¶Hazrat Umar prevented the poor and the destitute from being a burden on people. He encouraged hard work and fruitful employment. ***Zakªat*** and charity are distributed for momentary relief, not to cease work and remain idle. However, the care of the old and handicapped is the duty of the State. On seeing an old Jew beg, ¶Hazrat Umar gave him alms from his own resources and then had him, and others like him, supervised through the State Treasury.158[46]

When parents ignore the training of their children.

The main cause of children being spoiled is the lack of interest of parents in their education. A great responsibility rests on the shoulders of the mother. She is like a ***madrasah***. Like the father, she is also accountable. The child is constantly with her until he attains manhood. A woman is the keeper of the house of her husband. She will be questioned about her subjects. The father must give a helping hand to her in upbringing their children. That child is surely an orphan whose father and mother are occupied in other affairs and overlook their liabilities in the training of their child. Such children turn out to be criminals and vagabonds, more so if the parents are astray too and engaged in vagrancy. When children are nourished with the milk of unchaste women, they will become lewd like their mothers.

In case the parents are derelict in their responsibilities to their children, they will deserve a painful torment.159[47]

The Holy Prophet has described man as the supervisor of his house who will be questioned about his subjects. He designated the mother as the keeper of the house of her husband and held her answerable for those in her charge.160[48]

The Holy Prophet has ordered that the children and the family be taught manners, brought up well161[49], made to act on the injunctions of ***Shari'ah*** and kept away from unlawful things. He described this as a scheme to protect oneself from the Fire of Hell.162[50] He said: ***Imbibe in***

158[46] abªu Yªusuf.

159[47] at-Ta¶hrªim, 66:6.

160[48] Bukhªarªi and Muslim.

161[49] ibn Mªajah Abdur Razzªaq Sa'ªid bin Mansªur.

162[50] ibn Jarªir.

children love for me and my family and teach them the recital of the Noble Qur`ªan because they who carry the Qur`ªan will be under the shadow of the Throne.163[51]

The child becomes an orphan.

A child is also liable to degradation when it has no parent to love and look after him. Islam advises us to look after orphans. We must not be cruel to them. We must treat them kindly.164[52] This will ensure that the children are worthy citizens, who do not sway from the right way. ***When a loving hand strokes the head of an orphan, its owner gains a virtue against every hair on the head***.165[53] ***The guardian merits entry into Paradise***.166[54] ***He will enjoy the company of the Holy Prophet***.167[55]

These then are the basic and main factors that breed disobedience and rebellion in children. You must rectify them. Follow the solution suggested by Islam so that your child turns out to be pure of soul and heart and develops virtuous qualities.

Reference:
extracted from book

The upbringing of Children in Islam
Tarbiyat-e-Aulad aur Islam
Author: Late Maulana Dr. Muhammad Habibullah Mukhtar
Original book in Arabic by Sahikh Abdullah Naseh Alwan
Publish by dar-ut-Tasneef
Jamiat ul-Uloom Il-Islamiyyah allama Banuri Town Karachi
English translation by Rafiq Abdur Rahman

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163[51] ¶Tabarªanªi.

164[52] al-Baqarah 2:220, ad-¶Du¶hªa 93:9, al-Mªa‘ªun 107:1-2, an-Nisªa` 4:10.

165[53] A¶hmad and ibn ¶Hibbªan.

166[54] Tirmizªi.

167[55] Tirmizªi.

The Upbringing of Children in Islam

English translation of the Arabic Book, *Tarbiyat al-aw'lad fi al-Islam*
The original book is in Arabic by Sheikh Abd 'Allªah Nªaseh Alwªan

***May Allah be merciful to him*.**

بسم الله الرحمن الرحيم

Preface

(To the Urdu edition)

Praise is for Allah, the Exalted, the Great. May blessings and peace be on His Messenger, Muhammad, the noble chosen one, on his family, his companions and those who follow his guidance — on all of them.

The idea of an abridged form of the Urdu translation of *Tarbiyat-e-Aulªad aur Islam* obsessed my mind for long. The original book is in Arabic by Sheikh Abd 'Allªah Nªaseh Alwªan *May Allah be merciful to him*. My aim is that this invaluable gem may find a place in every home. Further, its brevity may prompt those who have little time to read and understand it. Sometimes, the bulk of a book is in itself a deterrent to its merit. Today, everyone is already busy and time is not easily at hand to devote oneself to religious effort. Some friends and elders advocated the cause of this book so forcefully that I committed myself to this task placing reliance in Allah. I pray to Allah, Full of Grace, that He may make my work easy and may grace my time. May He guide me to such brevity that while the object is fulfilled, the advantage is universal.

My dear Brother Maulªanªa Muhammad Umair exerted himself in smoothing out the manuscript and Brother Maulªanªa Fahªimuddªin corrected it. May Allah grant a good reward to them and to respected Shªahid Husain who managed the printing of the book diligently! May He also reward all those who have co-operated with us in achieving this task in any manner! May He make this work an asset for me in the Hereafter and a cause for gaining His forgiveness! May He guide the Muslims to read it, to act upon it, and to conduct their lives according to its directions. The blessings of Allah be on the best of His creation, Muhammad, his family and his companions—all of them.

This Book is divided into three parts

There are four Chapters in Part One, seven in Part Two (which deals with the responsibilities of the guardians), and three Chapters and a Conclusion in Part Three.

This book pursues an easy approach to explain the fundamental principles of upbringing and the manner and rules of training. It discusses the subject of upbringing and training from every angle. The book contains guidelines to impart religious discipline, character building, spiritual education, intellectual growth and physical drill. It suggests ways to model the child's personality in the right direction morally, psychologically and socially.

This book will serve as a guideline to every guardian and head of family to raise his children in a correct Islamic way. In it one can find excellent suggestions for building strong foundations of the nation and valuable principles for preparing the individual. There is no alternative but to adopt the complete and exhaustive Islamic system of rearing and reforming. May Allah inspire the Muslims that in their thinking and creed they make Islam their guideline, in the field of education and deeds they appoint it their true goal and asylum, in gaining honour and glory, nobility and eminence, and Islamic unity, they choose it as their ideal. And Allah is The Reconciler and The Helper. Our final call is that all praise is for Allah, the Lord of the Worlds.

Muhammad Habibuªah Mukhtªar

Bin Hakim Muhammad Mukhtªar Hasan, ***May Allah be merciful to him.***

14-8-1411 Hijri. 2-3-1991 AC

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PART TWO

Chapter 5

Islam has encouraged guardians to train their wards. This begins with the birth of the child. They may appoint a teacher or a responsible person in society or do it themselves. They will not only fulfil their responsibilities but will also create a society with peculiar distinctions. The Noble Qur`ªan and the *A¶hºadºith* have exhorted guardians to discharge their trust. They are cautioned against being lethargic in the discharge of their duties. They must impress upon their family members the importance of obligatory prayers1[1], the need to act in a manner that ensures security from the Fire of Hell2[2] and to look after their children.3[3] It is the duty of both the parents.4[4] The education and training of children entitles their parents to a greater reward than that fetched by *sadaqah.*5[5] They must arrange for their education and training and this is the best gift to them.6[6] The Noble Prophet *may blessings of Allah and peace be on him* often urged his companions to impart religious coaching to their household folk.7[7] On the Day of Judgement, a person will remain static at his place until he has recounted how he had used the knowledge given to him.8[8]

1[1] ¶Tªa Hªa, 20:132.

2[2] at-Ta¶hrªim, 64:6.

3[3] al-¶Hijr, 15:92,93, al-Baqarah, 2:233, a¶s-¶Sªaffªat, 37:24.

4[4] Bukhªarªi and Muslim.

5[5] Tirmizªi.

6[6] Tirmizªi, Abdur Razzªaq, Sa‘ªid bin Mansªur.

7[7] Bukhªarªi.

8[8] Tirmizªi.

Our elders exercised great care in training their children. They chose for them pious and righteous teachers who were models for the youngsters imparting them an excellent education.

¶Hazrat Uqbah bin abªu Sufyªan, Khalifah Harªun Rashªid, Khalifah Abdul Malik bin Marwªan, Hajjªaj bin Yªusuf and Hishªam bin Abdul Malik, all of them, chose such teachers for their sons.9[9] Our elders were very careful in this matter.10[10] ¶Hªakim ibn Sªinªa says that a child must have good companions in school and *madrasah* so that their goodness is reflected in him. Guardians and teachers must fulfil their duties pertaining to religious and moral teaching, physical and intellectual training, psychological and social education, and sexual instruction. A detailed discussion follows in the next seven Chapters. The titles of these chapters are reproduced for your convenience.

Responsibility for religious teaching.

Responsibility for moral training.

Responsibility for physical education.

Responsibility for religious and intellectual elevation.

Responsibility for psychological training.

Responsibility for Community Training.

Responsibility for sexual education.

9[9] Jªa¶hiz and ibn Khaldªun.

10[10] Rªaghib and Asfahªanªi.

Chapter 5

Responsibility for religious teaching.

As the child matures intellectually and his power of comprehension grows, it is opportune for guardians to explain to him the principles of faith and its doctrines. The application of these principles must grow into a habit with him. As he grows old, he must be taught more of *Shari'ah*. The doctrines of faith include belief in

***Allah, the Exalted, the angels, the revealed Books, all the Messengers, the fact that the angels will put questions to the dead, punishment in the grave, revival after death, accountability (of deeds), Heaven and Hell, and other unseen matters*.**

The fundamentals of faith cover physical and pecuniary worship. These include obligatory prayers, prescribed fasting, *zakªat*, and *¶Hajj*. We must see that our children are familiar with this segment of Islamic education so that their creed, form of worship and way of life are uncorrupted. They will then accept no other religion but Islam, no other book as their guide but the Qur`ªan, no one else as their leader and escort but the Messenger, *may blessings of Allah and peace be on him*. His esteemed guidelines in this regard are as follows:

? First of all, the child must be taught the *kalimah* LA ILªAHA ILL ALLAH.

He said: *First, teach the child the kalimah*.11[11] This expresses admittance to Islam. It is a symbol of Muslims; therefore, it is recited in his ears before anything else and the child is encouraged to rehearse it.

? When it grows up, before anything else we must tell the child what is lawful and unlawful.

He said: *Obey Allah. Do not be disobedient to Him. Enjoin on your children to obey His injunctions and shun the forbidden. This is how you will protect yourself from the Fire*.12[12] This ensures that they link firmly to the commands of the Lord and *Shari'ah* from their childhood.

? Command him to observe the norms of worship when he is seven years old.

According to a *¶hadªith*, when your children attain seven years of age, command them to offer the obligatory prayers. When they are ten years old, if they do not do so, beat

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11[11] ¶Hªakim.

12[12] ibn Jarªir and ibn Munzir.

them.13[13] Thus, when they are capable of it, ask them to fast. They will learn the essence of worship at an early age.

? Love for the Messenger and his family, and the recital of the Qur`ªan.

A *¶hadªith* on this subject has been narrated in the preceding lines.14[14] Tell the children about the wars of the Noble Prophet *may blessings of Allah and peace be on him* and the Companions. Narrate to them the biographies of the *Mujªahideen* and facts of history. Children will then follow in their footsteps and be aware of Islamic history. This was the practice of the honourable Companions and our elders after them. Teach them the Qur`ªan at an early age. Make them memorise it. Let them learn the *A¶hªadªith*, the biography of the Prophet *may blessings of Allah and peace be on him* and history. Acquaint them with the language of the Muslims and teach them Arabic. This way they may ward off the fraud and scheming of the atheists, and the propaganda of the infidels and those who have strayed.

Scholars of religion and child education assert that there is an inherent tendency in the child to believe in the unity of Allah. He is disposed towards purity and cleanliness and is averse to evil. Then, if he gets a good training, a pure surrounding, and righteous companions, he turns out to be strong in faith with excellent morals. The Noble Qur`ªan has described this nature.15[15] We learn from a *¶hadªith*, *Every child is born on pure nature. Its parents make him a Jew or a Christian or a Majoosi.*16[16] The child is a trust with the parents. He is pure of heart, like an exquisite piece of jewellery and pearl. He will adopt the habits in which he grows up. Therefore, make him civilised and cultured and teach him good manners. If you provide him a good surrounding and pious companions, he will turn out to be pious and righteous. If, on the other hand, he lives in a misguided surrounding and spends his time amidst evil people, then mischief will be instilled in him. Also, he will be of an evil character. He will go adrift. He will be driven to wretchedness and disbelief, distancing himself from Islam. A little negligence by the parents pushes him into ruin. When parents send their child to schools run by Christian missionaries, he grows averse to Islam and acquires irreligious tendencies. Education under disbelieving and atheist teachers causes him to stray. Dangerous, communistic ideas grow in his mind.

By providing him opportunities to read books of atheists, materialists and non-Muslims, they turn him into an enemy of Islam. He derides his own history and religious elders. When a father allows his child full freedom to mix with deviated people, it picks up anti-Islamic thoughts and ridicules Islamic practices.

13[13] ¶Haakim and abau Daawood.

14[14] ¶Tabaraanai.

15[15] ar-Raum, 30:30.

16[16] Bukhaarai.

When the child joins societies and associations that entertain atheistic ideas, he will absorb misleading belief and become an enemy of Islam. Therefore, let your children grow up in a religious atmosphere. Teach them the basic points of Islam.

(A) Parents must train their children to contemplate on belief in Allah, signs of His miraculous powers, and the creation of the heavens and earth. In this way, they will support their belief by arguments and proof. No mischievous errant will be able to lead them astray. The Noble Qur`ªan has declared repeatedly that we adopt the method of gradual training from the low to the high, from the perceived to the unperceived so that the individual grasps the reality of a thing.17[17]

(B) Parents must encourage children to develop a sense of humility before Allah, to fear Him, and to submit to Him with servitude. Guardians must describe to their wards the attributes of Allah, and His miraculous powers. They must expound to them the vastness and majesty of His sovereignty and authority. They must disclose to them examples of His power in the creation. Parents must accustom their children to offer the obligatory prayers, to listen to the recital of the Noble Qur`ªan with attention and humility so much so that tears roll down their eyes. Children must know that the Noble Qur`ªan has eulogised those who are humble in prayers.18[18] The Noble Prophet *may blessings of Allah and peace be on him* asked others to recite to him the Noble Qur`ªan; when he listened to their recital, he got more from the Qur`ªan and tears flowed down his eyes.19[19] His upright followers were also like him. The state of humility develops gradually. A *¶hadªith* asks us to *recite the Qur`ªan and weep but if you cannot weep, act as though you are weeping'*.20[20]

Let the children be conscious of the fact that Allah is ever watching. He knows the apparent and the hidden, the mischief of the eye and the secrets of the hearts. Whatever they do, then, they will do sincerely for the pleasure of Allah; and this is exactly what He has commanded.21[21]

Also, impress upon them that Allah, the Exalted, accepts only those deeds that are done in sincerity,22[22] and that the approval of every deed depends on the intention behind it.23[23]

17[17] an-Na¶hl, 16:10-17, al-Baqarah, 2:164, at-¶Tªariq, 86:5-10, Abasa, 80:24-32, al-Fªa¶tir, 35:27, 28, Qªaf, 50:6-8.

18[18] al-Mu`minªun, 23:1-2, az-Zumar, 39:23, al-¶Hajj, 22:34-35, Maryam, 19:58, al-¶Hadªid, 57:16.

19[19] Bukhªarªi and Muslim.

20[20] ¶Tabarªanªi.

21[21] al-Bayyinah, 98:5.

22[22] abªu Dªawood and Nasªaªi.

23[23] Bukhªarªi and Muslim.

Arouse in them the habit of meditation. Accustom them to take an account of their actions so that they may scrutinise their evil thoughts and baseless and futile ideas. This will keep them away from jealousy, malice, tale-bearing, back-biting and all that is unlawful. Whenever there is temptation their way, they may remember that Allah is there. He listens to what they say and He sees all. The moment they remember this, sense will prevail and they will act with insight and wisdom. A *¶hadªith* directs us to take an account of our actions. Its words are: *Worship Allah imagining that you see Him, but, if you cannot assume so, then conceive that He is watching you*,24[24] Our noble predecessors trained their children along these lines. The father of ¶Hazrat Sahl Tastarªi *mayAllah have mercy on him* familiarised him with worship since his childhood.25[25]

Western educators and moralists speak high of this type of religious training to rid society of crime, vulgarity, and immodesty. It is their opinion that to set a child along correct lines and to train him well, morally and intellectually, it is essential to have faith in Allah. This is the view also of Dostoevski the great novelist of Russia, Voltaire the French writer, Dr. Henry Long the American psychologist, Swetlana daughter of Stalin, and Kant the German philosopher. They agree that without faith and belief in Allah we cannot correct defiance and mischief.26[26] Religious education is a means to goodness. It promotes excellence. Without religious education, a child is neither responsible nor trustworthy. He cannot identify his objective and intent. He cannot achieve high ambitions. On the contrary, he will live the life of animals. His aim will be to fill his stomach, satisfy his animal instincts and run after worldly pleasures and lusts. The Qur`ªan has pronounced its verdict on these people.27[27]

The guardian must acquaint the child with potent arguments and proofs that attest to the unity of Allah and strengthen his faith and belief in Him. For this purpose, seize every opportunity that presents itself to you.

The Noble Prophet *may blessings of Allah and peace be on him* did so, always.28[28] Parents and guardians must provide their wards with authoritative books on Islam so that they receive correct mental nourishment.

24[24] al-A‘rªaf, 7:200-201, and Bukhªarªi.

25[25] al-Ghazªalªi.

26[26] *Tarbiyat-e-Aulªad aur Islam*, vol. 1, pp 178-179.

27[27] Mu¶hammad, 47:12.

28[28] Tirmizªi.

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Chapter 6

The Responsibility for moral training.

Moral upbringing is to learn and to put into practice the principles of morality and ethics. It is imperative that we initiate this process from the very beginning. As fruit of a strong faith and correct religious training he will develop virtues of morality and character. Belief in Allah, and faith and trust in Him, encourage us to do good deeds and to adopt good manners. Also, once we are firm in our conviction that Allah is omnipresent, and we do some soul-searching, we will refrain from vulgarity, vile habits, sinning, and corrupt and rude customs. This will prompt us to take up virtuous habits and we will experience a natural love for piety.

Our ancestors applied these principles in training their children and students and showed them to be correct. If, on the other hand, we ignore these principles then the children will be morally bankrupt and unrestrained. They will be of an atheistic and misguided disposition and pursue satanic desires. If such a child is of a quiet nature then he will spend his life as a witless and unheeding person. If animal tendencies are predominant in him then he will seek sensual and lustful desires. His activities will be voluptuous eating and fooling around. If he is emotional then he will hanker after predominance; he will bully people and be arrogant and boastful and unyielding. If he is of an evil nature, he will be deceitful and cause dissension among friends. He will cause harm to people and incite them to evil. He will be a slave to his lecherous desires. Such persons are blind to the harm they cause.

Western educators and reformers are impressed by the strong link between faith and manners and the effective relation between belief and practice. They have made it clear that without religion one cannot obtain peace of mind, and reformation is ineffective and morals are not moulded.29[1]

29[1] *Islam aur Tarbiyat-e-Aulºad,* vol. 1 pp 186 opinions of German philosopher Fichte, Indian leader Gandhi, British Judge Daning, philosopher Kant.

Important advice and opinion on the moral and character building of the child:

We find in a *¶hadªith* that of the gifts a father gives his son none is better than an excellent etiquette and elegant manners.30[2] The Holy Prophet *may blessings of Allah and peace be on him* said, *Respect the children and give them a good education*.31[3] It is the right of the children on their father that he provide them good education32[4], give them a good name, and fulfil his duties according to their age and intellectual growth.33[5] We must train our children to be truthful and trustworthy, stable and unselfish, helpful to the distressed, respectful to the elders and guests and polite to neighbours and strangers. We must see that they do not engage in vile conduct, gibberish talk and evil activities. We must ensure that they develop praiseworthy sentiments, cultivate warm feelings towards orphans, show kindness to the poor, and help the widows.

Four bad habits normally found in children

Islam tells us that a strict supervision is essential for a sound upbringing of the children. Guardians must ensure, therefore, that their children are free of the four bad habits. These are: telling lies, theft. abusive language. lewdness.

1. Falsifying or telling lies.

Lying is the worst of habits. We must check it strictly and arouse in children a hatred for lies. It is our duty to keep them away from the bad habits of lying and hypocrisy. Islam declares that lying is a sign of the hypocrite.34[6] A liar invites the wrath of Allah the Exalted, and His punishment.35[7] A person who lies, often, is a habitual liar.36[8] The Holy Prophet has called lying a breach of trust.37[9] Therefore, create in them hatred for falsehood and stop them from telling lies. Warn them of the harmful results of lying. Take a lead, be truthful yourself and refrain from lying.

30[2] Tirmizªi.

31[3] ibn Mªajah, Abdur Razzªaq, and Sa‘ªid bin Mansªur.

32[4] Bayhaqªi.

33[5] ibn ¶Hibbªan

34[6] Bukhªarªi and Muslim.

35[7] Muslim.

36[8] Bukhªarªi and Muslim.

37[9] abªu Dªawood.

Do not tell lies even to quieten children or to encourage them to do something, otherwise they will become used to it. The result will be that they will no longer trust you. Then, sermon and advice will have no effect on them. Our foremost guardian *may blessings of Allah and peace be on him* has cautioned us from telling lies even by way of jest or in encouragement or just for the fun of it. This will guarantee that not even one lie is recorded against our names with Allah.38[10] It is also a lie to tell a child, "Take, hold this!" without actually intending to give him anything!39[11]

Our worthy ancestors saw to it that their children grew a habit of speaking the truth. Once, when he departed on a journey, his mother gave Shaikh Abdul Qªadir Jilªanªi forty dinªars for expenses. She also made him promise that he would speak the truth. Around Hamadªan, a group of robbers intercepted the caravan. One of the robbers came to him and asked him what he had. He replied, "Forty dinªars". The robber did not take him seriously and left him alone. Another of them put the same question to him and again got the reply, "Forty dinªars". He got hold of him and took him to their leader who asked him the same question and pat came the reply, "Forty dinªars". He asked, "Who has compelled you to speak the truth?" Shaikh Abdul Qªadir Jilªanªi repeated to him the promise he had given his mother. On hearing this, the leader was overwhelmed with awe. He tore off his clothes as if he was mad and said, "You do not violate the pledge that you have given to your mother. Here am I, unmindful of the word I have given to Allah the Exalted — I violate it and am not afraid in the least." Then, he instructed his henchmen to return all that they had snatched from the caravan-riders. Then he said, "I repent to Allah at your hands". His associates confirmed to him that he continued to be their leader at the time of repentance just as he was their chief during their days of evil. We saw that the result of being truthful was that all of them turned repentant.

2. Theft.

In no way is the habit of theft any less dangerous than that of telling lies. This habit is found more in those backward areas where people have not adopted the morals prescribed by Islam and have not benefited from faith. When from an early age, a child does not fear Allah or does not feel compunction on betraying trusts and usurping the rights of others, then he gradually turns into a miserable criminal who cheats, misappropriates and deceives. People around seek refuge from him.

Therefore, parents and guardians must warn the children of the evil consequences of theft, cheating and misappropriation. If they find on their children money or other valuables, they must ask them how they have acquired the valuables.

38[10] abªu Dªawood and Bayhaqªi.

39[11] A¶hmad and ibn abªi Dunyªa.

They must not take the children on their word. Often, to hide the theft, children make excuses that someone had given them a gift or that they had found the thing lying somewhere. Some parents feel happy that their children steal. They praise the so-called bravery of their children or they incite them to this vile act. This is a very unworthy deed.

When he was being punished, a thief said, "Before you cut my hand, cut the tongue of my mother. When the first time I committed theft and brought home an egg, my mother did not warn me or punish me; rather, she said that her son was now a full grown man. If she had not said so the first time I would not have been a thief now."40[12]

Here are some illustrations of how our righteous forefathers brought up their children, of how they bound them up to respect the rights of others and fulfil the tasks entrusted to them.

¶Hazrat Umar *may Allah be pleased with him* prohibited the mixing of water in milk. One mother asked her daughter to put some water into milk. The daughter reminded her the command of the Chief of the Believers *may Allah be pleased with him*. The mother argued that he was not watching. The girl retorted, "But Allah is watching us".

¶Hazrat Abdullªah bin Dinªar journeyed towards Makkah with ¶Hazrat Umar. During the journey, they came across a shepherd. ¶Hazrat Umar put him to test and said, "Sell us one of these sheep." He replied that he was a slave and not the owner of those sheep. "You may tell your master that a wolf gulped up a sheep." The shepherd asked, "What shall I say to Allah? He is watching." ¶Hazrat Umar began to weep. He bought the shepherd from his master and set him free. "In this world," he said, "your honesty has earned you freedom. I hope that in the hereafter too, you will be free because of this."

3. Abusive language.

The society that develops the detestable habit of using abusive language disregards the guidance of the Noble Qur`ªan and the Islamic values. The main reasons for the growth of this habit are:

? Children hear their parents use abusive language. They repeat the same dirty words that they hear and thus follow in the footsteps of their parents.

? One is moulded in the fashion of the people with whom one spends one's time. Parents must keep their children away from companions who use filthy language; naturally, their own children will be protected from adopting abusive language and going astray. Parents and guardians must adopt a polite behaviour and use decent language. They must impress upon their children that the personality is smitten by the constant use of vulgar speech and by

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40[12] *Akhlªaqul Ijtimªa'iyah* by Sabªa'ee.

being bad mannered. Such people tend to be jealous and selfish. Teach them those *A¶hªadªith* which tell us to avoid indecent language and behaviour. A warning is given of severe punishment and painful torment. In the following lines some of these *A¶hªadªith* are presented.

It is impiety to abuse a Muslim and it is a sign of disbelief to fight with him.41[13]

We must not abuse the parents of another. He will retaliate and abuse our parents. This is as though we are abusive to our own parents.42[14]

Some of the utterances of a man take him to Hell.43[15]

It is through the (misuse of the) tongue that one is consigned to Hell.44[16]

A believer is not the one to chide, to curse, to be vulgar or to utter filthy words.45[17]

When children use gentle words and speak politely, they look very lovely. But, if they are abusive, they become detestable. Bring them up so that they naturally repel on hearing filthy language. The children of our righteous forefathers were very well-mannered, cultured and courteous. They spoke a very fine and courteous language that pleased the elders.

In the times of Khalifah Hishªam bin Abdul Malik, there was a famine. People from different tribes came to him. Among them was a fourteen year old boy Darvªas bin ¶Habªib. People were overawed by the dignity and majesty of the Khalifah. They could not speak out before him. The Khalifah observed Darvªas and did not consider him worthy of his attention. He reprimanded the guard for having permitted the child inside. Darvªas saw the mood of the Khalifah and immediately spoke out, "O Chief of the Believers! My coming here has not dented your grace or majesty; however, it has bolstered my image and prestige.

These people have not spoken. If I too keep quiet, then who will tell you?" The Khalifah asked him to go on and say what he had to say. Darvªas gave him a very lucid account of the consequences of the famine.

41[13] Bukhªarªi and Muslim.

42[14] Bukhªarªi and A¶hmad.

43[15] Bukhªarªi.

44[16] A¶s¶hªab-us-Sunan and A¶hmad.

45[17] Tirmizªi.

The Khalifah was much impressed and distributed among the villagers one hundred thousand dirhams. He ordered that a similar amount be gifted to Darvªas. However, Darvªas politely refused the gift requesting the Khalifah to distribute it among the villagers. The Khalifah asked him, "What do you want for yourself?" He replied, "My ambition is to fulfil the desires of my people".

4. Veering off the right path

Obscenity, immodesty and revelry are rampant these days. Young boys and girls have taken to blind imitation of people of other religions and cultures. They drown themselves in the flood of licentious behaviour and obscenity and live merrily. They believe it to be a sign of progress to dance, to play music and to blindly ape others. To their eyes the free mixing of sexes is modernism. Their main occupation is living aimlessly like hippies or chasing girls. Remember, Islam presents a practical system and a set of principles for parents and guardians to follow in the rearing of children. These guidelines aim at creating renowned religious personalities. Some of them are:

▹ To avoid blind imitation of other people.

The Holy Prophet *may blessings of Allah and peace be on him* has said, *Resist (the manners of) the polytheists, shave off moustaches and grow beards*.46[18] In another version, the words are, *Go contrary to the fire-worshippers. He who adopts the manners of others is not of us. Do not take up resemblance to Jews and Christians*.47[19]

***The fate of a person will be with those whose likeness he adopts*.48[20] We must not act as stooges of others and self-seekers or time-servers.49[21]**

It is permissible to benefit from their useful sciences. Medicine, chemistry, engineering, physics, war expertise and armoury are some of them.

***Wisdom is the missing treasure of the wise; wherever and whenever he finds it, he has a greater right to it*.50[22] *It is mandatory to ready the equipment of war*51[23] *and to seek knowledge*.52[24]**

46[18] Bukhªarªi and Muslim.

47[19] Tirmizªi.

48[20] abªu Dªawood.

49[21] Tirmizªi.

50[22] Tirmizªi, Askarªi, Qa¶da'ee.

51[23] al Anfªal, 8:60

When their ways and manners are opposed to our religion, it is forbidden to imitate them or to adopt their manners that go contrary to our religious culture and morals.

⊳ We are discouraged from indulging in a reveller's life.

Those who stand in awe of Allah are not pursuers of revelry.53[25] ¶Hazrat Umar *may Allah be pleased with him* had disallowed the Muslims living in Iran from being festive.54[26] We must not seek excess pleasure, gaiety and amorous playfulness. The person who goes against this limitation is unable to fulfil his obligation of *Tablºigh* and *Jihºad* (propagation of Islam, and war and effort for Islam respectively).

⊳ We must not play music, use musical instruments or listen to vulgar songs.

The Holy Prophet *may blessings of Allah and peace be on him* has said: *Allah the Gracious has sent me as a merciful Prophet. He has commanded me to banish flute-reed, musical instruments, wine and idols that were worshipped in the Days of Ignorance*.55[27]

The Prophet *may blessings of Allah and peace be on him* has predicted:*Some among my followers will declare adultery, silk, wine and singing as lawful*.56[28]

***Molten lead will be poured into the ears of those who listen to songs*.57[29]**

***The listener of songs will not be able to hear the sweet voices of the spiritual people in Paradise*.58[30]**

Everyone knows that if we listen to songs we tend to be morally corrupt and to lead a lustful life. It is a grave sin to watch television and video recordings, and to listen to them; this severely harms morals and religion. Today, every house is a picture house and a generator of evil.

52[24] ibn Mªajah.

53[25] A¶hmad and abªu Na'eem.

54[26] Bukhªarªi and Muslim.

55[27] A¶hmad, ibn Mªani' and ¶Hªarith.

56[28] Bukhªarªi, A¶hmad and ibn Mªajah.

57[29] ibn Asªakir.

58[30] Tirmizªi.

⊳ The practice of adopting resemblance to eunuchs and women is abhorrent.

When ¶Hazrat Mu'ªawiyah *may Allah be pleased with him* visited Madinah Munawwarah, he addressed the people and took out a wig and said, "I do not think any but a Jew would use it." When the Messenger of Allah *may blessings of Allah and peace be on him* learnt of it, he called the use of wig an act of cheating and a lie.

It is stated in a version that ¶Hazrat Mu'ªawiyah said, "You people have invented an evil dress; the Holy Prophet *may blessings of Allah and peace be on him* has asked us not tell lies."59[31]

He said, "Allah has cursed those men who behave as eunuchs do, and those women who take up resemblance to men.60[32] The Holy Prophet held a piece of silk in his right hand and gold in his left hand and said: *Men of my Ummah are forbidden the use of both these items*.61[33]

Therefore, it is forbidden (and a sin) to use the wig, and for men to use gold or silk, and for them to resemble women. Likewise it is forbidden, and a sin, for women to look like men or to wear a dress that is revealing or very tight.

⊳ Exposure, adornment, free-mixing of sexes, and men ogling at women.

The Noble Qur`ªan has commanded men and women to lower their gaze. It has commanded women to cover up their bodies and veil themselves.62[34] Women must cover up their bodies and their faces. They must not go out of their houses unnecessarily. If they have to go out, they must cover up their faces63[35] so strangers do not see them, and they have no risks. Thereby neither will they sin nor cause others to sin. During *¶Hajj* or *Umrah*, when she is wearing the *a¶hrªam*, she must so wear the veil that it does not touch her face.

⊳Personal adornment is forbidden.

Those women will not enter Paradise who wear revealing dresses, walk in an affected way, attract men towards them, and tie up knots on their hair like humps (of camels). They will not even sense the fragrant smell of Paradise although this smell is perceived at a distance of

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59[31] Bukhªarªi and Muslim.

60[32] Bukhªarªi, abªu Dªawood, Tirmizªi, A¶hmad, ibn Mªajah.

61[33] abªu Dªawood and Tirmizªi.

62[34] Al-A¶hzªab, 33: 59, an-Nªur, 24:30, 31.

63[35] ibn Jarªir.

five hundred years.64[36] Allah, the Gracious, has forbidden them to come out of their homes while they are fully adorned.65[37]

Islam does not permit the free-mixing of men and women. A ban appears in the Qur`ªan.66[38] The command is to adopt the veil.67[39] A man must not stay alone in the same place with a female stranger; at such times, Satan tempts and destroys.68[40] A woman must not stay alone with her brother-in-law too.69[41] However, she may stay alone with a *ma¶hram.*70[42]

A man must not look at a female stranger.71[43] An involuntary glance is forgiven provided he turns away his gaze from her immediately.72[44] Women must not look at male strangers unnecessarily.73[45] To save herself from being glared at, a woman must not sit on a thoroughfare unnecessarily, but, if she has to, she must keep her gaze lowered.74[46]

It is harmful to the personality of the child if he is allowed to live in luxury, to act as though he were an eunuch, to imitate women, and to be vulgar in speech. Likewise, it harms his personality if he pursues his lustful desires, lets himself be influenced by vulgar and filthy songs, music and dance.

Exposure, display of adornment and beauty, and the mixing of men and women is poisonous (to character and morals).

Psychologists and experts of training and education are unanimous that these habits result in poor memory, debased personality, defiled character, loss of chivalry, spread of various diseases, and deprivation of nobility and innocence.

64[36] Muslim.

65[37] al-A¶hzªab, 33:33, an-Nªur, 24: 60.

66[38] an-Nªur, 24:30, 31.

67[39] al-A¶hzªab, 33:53.

68[40] Tirmizªi.

69[41] Bukhªarªi and Muslim.

70[42] Bukhªarªi and Muslim.

71[43] an-Nªur, 24:30, al-Isrªa`, 17:36.

72[44] Muslim.

73[45] abªu Dªawood and Tirmizªi.

74[46] Bukhªarªi and Muslim

Dr. Alex Carlyle opines that when a man is sexually excited certain excretions in his blood affect his brain and intoxicate him so that he is unable to think properly.75[47]

In 1962, the President of the USA predicted a bleak future for America because of rampant lewdness. Six of the seven who presented themselves for recruitment into the army were unfit.76[48]

Margaret Smith says of the college girls that they do not desire anything but sexual satisfaction. More than sixty percent of them failed to clear their examinations.77[49]

The main reason why children deviate and veer off the correct path is the negligence and apathy of parents towards their upbringing.

Some of the reasons for debauchery in children

The children obviously are vagrant and engaged in debauchery and unlawful activities when their father lets them mix with bad people and does not object to their viewing vulgar and violent films or keeping obscene pictures and reading lewd magazines.

Likewise, a father leads his wife and daughters to a life of sin and disgrace when he permits them to go out of the house unveiled and fully adorned, and to move about with male strangers. They will defile their honour and chastity. If parents do not keep an eye on their going to school and back, the children may spoil themselves and debase their honour. Parents must examine their books and bags and wardrobes where children keep their possessions.

We must encourage children to be well mannered and cool tempered and to behave well with people.

We refer to some verses of the Noble Qur`ªan and some Traditions on the subject of adopting grace and good manners and dealing with people kindly.

The Holy Prophet *may blessings of Allah and peace be on him* was sent to teach graceful manners to the people.78[50] Allah the Exalted has commanded that we adopt good manners.79[51] Compassionate relations with people and a forgiving attitude are part of good manners.80[52]

75[47] *al-Insªan zªalikal majhool.*

76[48] George Paloshi.

77[49] Lebanese newspaper, *al-a¶had* no. 650.

78[50] A¶hmad, ¶Hªakim, Bayhaqªi.

79[51] al-A'rªaf, 7:199.

80[52] ibn Mardawaih.

On the Day of Resurrection, the balance will tilt most in favour of a good-mannered person.81[53] This is what the Holy Prophet *may blessings of Allah and peace be on him* has commanded.82[54] A good-mannered person is termed 'full of faith'.83[55] Good manners are a significant part of religion.84[56]

By being good-mannered and following the Islamic principles, parents and guardians can set an example for their children and guide and lead them. We are commanded in the Noble Qur`ªan to forgive and forget, and adopt kind manners.85[57]

Therefore, parents and guardians must fulfil their obligations towards the education and training of their children. They must remember that if they are lethargic in this regard, children will turn out to be vagrant and vulgar.

81[53] abªu Dªawood and Tirmizªi.

82[54] Tirmizªi.

83[55] abªu Dªawood and Tirmizªi.

84[56] Mu¶hammad bin Na¶sr.

85[57] al-A'rªaf, 7:199, as-Sijdah, 41:34, ªAl Imrªan, 3:134.

Reference:
extracted from book

The upbringing of Children in Islam
Tarbiyat-e-Aulad aur Islam
Author: Late Maulana Dr. Muhammad Habibullah Mukhtar
Original book in Arabic by Sahikh Abdullah Naseh Alwan
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English translation by Rafiq Abdur Rahman

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بسم الله الرحمن الرحيم

Chapter 7

Responsibility relating to physical education

Physical training of the children is also a significant responsibility upon parents. Children remain alert and healthy. Islam prescribes a method of physical training whose main points are:

Responsibility towards the expenses of wife and children

The Noble Qur`ªan has enjoined upon man to feed and clothe his wife and children.86[1] The money spent on his wife and children entitles the man to a reward greater than the reward earned from taking part in jihªad in the cause of Allah, or releasing a slave, or giving *sadaqah*.87[2] It is a sin to hold back the rights of the family members or to place curbs on them.88[3]

Hygiene in eating and drinking.

The Holy Prophet *may blessings of Allah and peace be on him* **has advised us against eating to a full stomach or over-eating. One must eat so much as is enough to keep one's back straight. The stomach should be divided into three parts, one for eating, another for drinking and the third for breathing.89[4]**

We must sit down to drink water, recite *Bismillªah* and take three sips and not exhale in the utensil. After drinking it, we must praise Allah saying *al ¶Hamd u lillªah*.90[5] If one does not sit down and drinks while standing, he must vomit out the water.91[6]

86[1] al-Baqarah, 2:33.

87[2] Muslim.

88[3] abªu Dªawood.

89[4] A¶hmad and Tirmizªi.

90[5] Bukhªarªi, Muslim and Tirmizªi.

91[6] Muslim.

We must sleep on the right side facing the *Qiblah*. To sleep on the left is harmful to the heart and causes difficulty in breathing. At the time of lying down, we must offer supplication.92[7]

Keep away from infectious diseases.

Some of the *A¶hªadªith* command us to keep away from lepers as a precautionary measure.93[8] The Holy Prophet *may blessings of Allah and peace be on him* advised a leper from Saqeef that he had accepted his allegiance and he must return home.94[9] He said: *One afflicted (with an infectious disease) must not go near a healthy person*.95[10] Therefore, we must keep young children away from those people who are afflicted with contagious disease.

Treatment and medication of the sick.

It is *sunnah* to take medicine. Therefore, it is wrong to delay or evade treatment. According to a *¶hadªith*, there is a medicine for every illness; when the medicine is according to the illness, the patient is cured by the command of Allah the Exalted.96[11] The Holy Prophet *may blessings of Allah and peace be on him* has said, *O slaves of Allah! Treat yourself when you are ill because Allah the Exalted has created a cure for every illness except old age*.97[12] People asked him if incantation and medical treatment had any effect, He replied that Allah has predetermined these things too.98[13]

Do not be harmed and do not harm (others).

We find in a *¶hadªith* that neither must we allow ourselves to suffer a setback nor must we cause harm to another.99[14]

Thus, it is incumbent on the guardians to restrain their children to the medical prescriptions that are necessary for their hygiene and health. They must protect their children from whatever is harmful to their health. Instruct them that they must not eat unripe fruit and

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92[7] Bukhªarªi and Muslim.

93[8] Bukhªarªi and Muslim.

94[9] Muslim and ibn Mªajah.

95[10] Bukhªarªi and Muslim.

96[11] Muslim and A¶hmad.

97[12] A¶hmad and Nasªaªi.

98[13] A¶hmad and Tirmizªi.

99[14] Mªalik, ibn Mªajah, Dªar Qu¶tnªi.

must wash vegetable and fruit before eating, and must not eat when they are not hungry. They must wash their hands before eating and afterwards. Hot food or drink must not be cooled by puffing into it, and so forth.

Sports, physical exercises, horse riding.

The Noble Qur`ªan contains a command for us to be ready to fight the enemy.100[15] The Holy Prophet *may blessings of Allah and peace be on him* has declared that a believer who is strong is better than one who is weak and that he is more dear to Allah.101[16] Therefore, he has commanded us to learn swimming, archery, riding and those arts that are of use in warfare and in *jihªad*.102[17]

Let children lead a simple life and shun leisure.

When a child has lead a simple life without luxury and pomp, he finds it easy for him, when he has grown up, to take part in *jihªad*, and to invite people to Islam. We see in a *¶hadªith*, *Lead a simple life. The servants of Allah do not take up the life of worldly comforts*.103[18] He said: *Adopt simplicity and learn archery*.104[19] The habits of eating, clothing and residence of the Prophet were very unostentatious.

A male child should be realistic.

We find in a *¶hadªith*, *Covet for the beneficial things.*105[20] We are barred from those things that make us neglectful. We must not commit adultery and theft or drink liquor.106[21]

Women must refrain from wearing vulgar dress or being obscene and they must not swagger along in the presence of men. The Holy Prophet has said that such women will not enter Paradise and will not smell its fragrance.107[22]

100[15] al-Anfªal, 8:60.

101[16] Muslim.

102[17] ¶Tabarªanªi, Muslim and Bazzªar.

103[18] A¶hmad and abªu Na'eem.

104[19] ¶Tabarªanªi, abªu Shªaheen and abªu Na'eem.

105[20] Muslim.

106[21] Bukhªarªi and Muslim.

107[22] Muslim.

Dear Guardians! These are the significant points that Islam prescribes for the physical training of children. Adopt them and make the society upright and healthy. You will triumph in both the worlds.

Some dangerous habits

We find many alarming evil habits in children, teenagers and adults to which guardians must pay particular attention. They must realise how perilous these are. They must bring out the abhorrence of these habits upon their wards so that they may restrain themselves from them. These evils are:

? smoking, ? masturbation, ? addiction to drugs, and ? adultery and homosexuality.

? Smoking

Smoking is a very common addiction these days. Young and old have involved themselves in this vice. We will consider this evil from three angles:

***The harmful effects of smoking, the edict of Shari'ah on cigarette smoking, how to rid oneself of this habit*.**

Harmful effects of smoking.

On smoker's health. It is known that smoking cigarette causes tuberculosis, cancer of the lungs, poor memory and loss of appetite. It chokes breathing and excites the nerves. The countenance of the smoker grows pale and his teeth turn yellow. His body wears out and his character goes bad. The smoker is weak willed and he is lazy and lethargic.

The conclusion of a research conducted by ten experts in USA to study the effects of tobacco on health reveals that mortality rate of smokers is higher by sixty-eight percent. They are prone to cancer of lungs, the risk being 10.8 times more to them than to non-smokers. They are liable to experience swelling in the nasal tract, in the throat or in the respiratory tract 6.1 times more than non-smokers. Similarly, the risk of throat cancer is higher by 5.4%, of mouth cancer by 4.1%. The risk of cancer of the alimentary canal is 3.4% higher.

The diseases of the stomach are 2.4 times more to smokers than to non-smokers while they are susceptible to other ailments 2.6 times more. Diseases of the heart are more common, the risk being 1.7 times more to them than to others.

Heart ailments among smokers were 70% more than among non-smokers. Swelling in membrane of the spitting tube and breathing tract was five hundred times more than among

non-smokers. Lung-cancer was 1000% more.108[23] Smoking cigarette is the cause of cardiac ailments. There is nicotine in tobacco that increases palpitation and harms the blood vessels.

On Smoker's Pocket. Even a person with a limited income squanders one-fourth of his salary, or more, on cigarettes. This is not only a lavish extravagance but also a burden on the household. Besides, differences do crop up in the house.

The edict of Shari'ah on cigarette smoking.

The jurists and Ulamªa are of the unanimous opinion that it is necessary to keep away from whatever causes ruination and annihilation. The Noble Qur`ªan and the *A¶hªadªith* of the Holy Prophet tell us that to opt for such things is a crime.109[24] Smoking cigarettes is destructive to health and harmful physically. Therefore, we are obliged to keep away from it and we are disallowed from the use of cigarettes.

Intellectuals and people of good taste regard smoking cigarettes as injurious and impure. It is harmful to the body and causes a bad smell in the mouth. Allah has permitted the pure things and prohibited the filthy things110[25] so that we may keep our body healthy and maintain our character and ability to think.

Smoking demotes intellectual capacity and weakens the physique. The Holy Prophet *may blessings of Allah and peace be on him* has discouraged us from whatever causes fatigue and unsoundness.111[26] Thus, we know from these statements that smoking of cigarettes is disallowed and it is obligatory upon us to refrain from it. At one time, smoking was not looked down upon because the harmful effects of smoking had not yet come to light.

The remedy of this ailment.

Through its communication channels, the government must publicise the harmful effects of smoking. They must discourage it in every possible way. For instance, they may augment the tax on sale of cigarettes and raise its price. They may disallow smoking in public places and in crowded areas. On their part, smokers must fear Allah and remember that they will have to stand before Him. They must give up smoking through firm determination and strong will power. Parents must keep a strict eye on their children so that they do not fall prey to this bad habit and then ruin their health.

108[23] *al-Hizarah* vol. 12 no. 3, 4.

109[24] al-Baqarah, 2:195, an-Nisªa`, 4:29.

110[25] an-Nisªa`, 4:2, al-A'rªaf , 7:57, al-Mªa`idah, 5:100.

111[26] A¶hmad.

? The curse of masturbation.

The curse of masturbation is very common among young and adolescents boys. A reason behind this habit is the unrestricted movement of women, on the streets, in the market places, at recreation centres. Women go about in tight fitting and revealing dress unmindful of the presence of men. As it were, youth are invited to ogle at them.

Obscene scenes in plays and films promote sexual self-indulgence. Periodicals and magazines that contain romantic and sexual matter lead young boys and girls to shamelessness and adultery.

A youngster who is not inspired by the fear of Allah and of the consequences of his actions is apt to gratify himself by committing adultery and unlawful acts or by resorting to self-indulgence. Then even the lesser harm caused by one these two evils is far too much and a definite injury. It harms the body, heredity, the mind and psychological health.

The body health

The person who masturbates becomes weak and thin. He is liable to tremble. His palpitation increases. He has a weak memory. His digestive system is impaired. Inflammation of lungs occurs threatening him with tuberculosis. He becomes anaemic.

Sexual health

Impotency is the natural outcome of masturbation. A boy who has indulged in the habit of masturbation is not capable of marriage when he grows up. If he does marry, his wife hates him and often husband and wife may divorce. If the woman is of pious nature, she becomes afflicted with tuberculosis. If she is not a pious woman then she might involve herself in unlawful acts.

Psychological and mental health

Such a person is a psychological case. He is liable to serious mental illness like forgetfulness, loss of memory, poor determination, preference for solitude, extreme shyness and fear, laziness and lethargy, being sorrowful and scheming crime or suicide.

Injunctions of Shari'ah in this regard.

The act of masturbation is very dirty. It is a grave sin and it is unlawful. The Noble Qur`ªan commands us to guard our private organs.112[27] With the exception of sexual intercourse with one's wife or slave girl, all forms of sexual satisfaction are unlawful and these include adultery, homosexuality and masturbation.

112[27] al-Mu`minªun, 23:5-7.

On the Day of Resurrection, the hands of those who masturbate will become pregnant.113[28] Such people are punished in this world too.114[29] They will be deprived of the merciful look of Allah towards them.115[30] It is forbidden to use whatever is injurious and harmful, yet, under circumstances, masturbation may be overlooked if done to protect oneself from adultery and illegitimate acts.

The riddance from this habit.

Early Marriage

Marriage is a perfect, beneficial and natural remedy for this dangerous addiction.

Voluntary Fasts

If for some reason it is not possible to marry at an early age, voluntary fasts may be kept. By fasting one curbs lustful thoughts and reduces sexual heat. Further, fasting promotes fear of Allah and humility.116[31]

There are various kinds of voluntary fasts. One of them is *Saum Dªawoodi* (Dªawood's fast) which means fasting on alternate days.

Voluntary fasts are also kept on Mondays and Thursdays, the six days of the month of *Shawwªal*, the ninth and tenth of *Mu¶hurrum*, and (on any day) with the intention to cool down the sexual appetite.

Shun whatever excites sexual thoughts.

Young people will destroy themselves if they pursue things that incite emotions. They will be like animals. Guardians must keep a control over their wards. They must keep children away from gatherings and opportunities that tempt them or where they may come across women in revealing or tight-fitting dress, listen to romantic tales or read vulgar magazines, hear indecent songs or view films.

Engage in fruitful pursuit.

Do not permit children to sit alone when they have nothing on hand. Their ideas and imaginations run wild and sexual passions are aroused. Show them how to spend their time

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113[28] Atªa`.

114[29] Sa'ªid bin Jubair.

115[30] Shaikh Mu¶hammad ¶Hamid's *Rudood alªa abªa ¶Teel* pp. 40.

116[31] A¶s¶hªab Sa¶ha¶h Sittah.

properly so that they do not get exciting ideas. Keep them busy in physical exercise, pure recreation, gainful reading, religious lessons, archery and marksmanship.

Good company.

It is very necessary to select good and pious companions for children. Such friends may guard them from erring and although they are rare, they may be found everywhere. Search them out and let your children spend their time with them. Remember, a man follows his friend.117[32] Therefore, to strengthen their faith, character and physique, keep them away from evil companions and let them be in the company of virtuous people. They are the real companions.118[33]

Act on medical advice.

Doctors of medicine have given the following suggestions to rein in lustful desires and sexual appetite.

—have cold bath in summers,

—pour cold water on the penis in other seasons,

—engage in physical exercises and sports,

—abstain from spices and all types of food that excite sex,

—cut down on tea, coffee and invigorating beverages,

—reduce intake of meat and eggs to a minimum,

—do not lie down upright or upside down (one may rather lie down on one's right side in compliance with *Sunnah*).

Fear Allah.

When fear of Allah is rooted in him, a young man will shun sinful and evil acts. He will then realise that Allah is watching him and knows everything about him, whether apparent or hidden. He sees the mischief of the eye and quiet thoughts. He will take account of every excess committed and every omission of duty. He will punish the disobedient and the cruel.

117[32] Tirmiz[a]i.

118[33] az-Zukhruf, 43:67.

The youth must attend scholarly gatherings and assemblies where Allah is eulogised. He must offer his obligatory prayers and make it into a habit to offer optional prayers and to recite the Noble Qur`ªan. He must cultivate fear of Allah, habit of contemplation and the realisation of His majestic powers. This is possible when one accustoms oneself to arise in the dead of the night for *Tahajjud* prayers, keeps optional fasts, listens to the accounts of the Companions *may Allah be pleased with them* spends time with pious and righteous people and remembers death and the hereafter. Therefore, develop these habits so that you are not drawn to temptation and sensuality. Remember that the punishment of disobedience and sinning is the fire of Hell.119[34]

? Use of Intoxicants and Drugs.

Nowadays, this is a very common susceptibility. Youngsters who have no parent or guardian to look after them are trapped into this addiction easily. Then, youngsters whose parents are derelict in training them also fall into this habit. The children spoil because of the bad company they join. We discuss this subject from three angles:

Disadvantages.. Injunctions of Shari'ah.. How to get rid of it..

Disadvantages or harmful effects of drug addiction.

To Health and mind.

Insanity, loss of memory, stomach disorders and ailments of intestines, affliction of the mind, upsetting of the digestive system, loss of appetite causing leanness and sexual weakness, and stiffness of the vein and sinews.

For example, in France, the number of deaths from intoxication surpasses the number of deaths caused by tuberculosis. In 1955, there were seventeen thousand deaths from intoxication and twelve thousand from tuberculosis.

Monetary disadvantages.

Indulgence in this habit causes an extravagant expenditure. An addict is very lethargic in activity. He is weak and an unknown entity. Physically and mentally he is a disabled person. In 1965, seventy-two million Americans were addicted to intoxicants of whom twenty million absented themselves from work that caused an annual loss of two billion dollars to the economy.

119[34] an-Naazi'aat, 79:37-41.

Psychological, moral and social disastrous effects.

A person given to drugs develops some bad habits. He lies when he speaks, is cowardly and belittles moral values and worthwhile achievements. He takes to stealing and is shameless. He is oppressive, tyrannical and irresponsible. He will suffer most in matters of the hereafter.

It is the colonial powers who encourage drug addiction and so ruin the standard of life of other people. Their scheme is to destroy the character of Muslims and leave them unworthy of *jihªad*. This is what the British did to the people of Egypt and China.

What does Shari'ah say about drug addiction?

In the eyes of Shari'ah, drug addiction is unlawful. Liquor is forbidden.120[35] The Prophet has warned us that the curse of Allah is on *liquor, the act of drinking it, offering it to others, buying it and selling it, extracting or preparing it and having it prepared, carrying it and having it carried*.121[36]

According to the Qur`ªan, anything that benumbs the senses is evil and forbidden.122[37] We learn the same thing from *¶hadªith*.123[38]

The Holy Prophet has asked us to keep away from every beverage that intoxicates or maddens.124[39] Injunctions pertaining to wine apply to all intoxicants.

The same injunctions apply to the use of opium, marijuana, hemp, heroin, and so forth.125[40] Alcohol may not be used as medicine.126[41] However, out of necessity a certain amount of alcohol mixed with a medical preparation is allowed if a substitute medicine is not available and a devout Muslim doctor prescribes that preparation.127[42]

120[35] al-Mªa`idah, 5:90-91.

121[36] abªu Dªawood.

122[37] al-A'rªaf , 7:157.

123[38] ibn Mªajah.

124[39] A¶hmad and abªu Dªawood.

125[40] Qarªafªi and ibn Taimiyah opine that hashish is prohibited.

126[41] Muslim, A¶hmad and Bukhªarªi.

127[42] al-Baqarah, 2:173.

Release from this curse.

The cure lies in good training, removing the cause of evil, and punishing those who are evil.

Children must be trained from early stages to develop faith and fear of Allah. When they had entered the fold of Islam, the Arabs repented their past deeds and gave up the dirty habits in which they had revelled. They were heavy drinkers but, when the injunction of prohibition was announced, the fear of Allah inspired them to spill liquor into drains and to smash the jars in which wine was stored. They developed intense hatred for wine. The light of faith shows such magic.

The causes of intoxication must be removed.

The government must ban alcohol. It must declare sale and purchase of liquor a crime. Violators must be severely punished so that others receive the warning. Islam prescribes a punishment of eighty lashes to the person who drinks. The seller of wine is punished too. If government is sincere it can put an end to this menace.

? Illicit sex and homosexuality.

The responsibility of upbringing children lies in the main with parents after which it is the government and the society that are responsible.

There are three points to see: harmful effects, what does Islam say about it, and the remedy.

Harmful effects of illicit sex and homosexuality.

To the health and body.

An adulterous person may suffer certain venereal diseases like syphilis, leucorrhoea, gonorrhoea and so forth. When people generally involve in this vile act certain contagious and communicable ailments are widespread too. We know from a *¶hadªith* that when adultery or fornication is common among people, Allah subjects them to unheard of ailments. We have the example of aids, plague and so on.128[43]

Social, Moral and Psychological harmful effects.

Pedigree is destroyed. Human dignity and honour suffer. Society is disintegrated. Mutual relations are spiteful. The family is at loggerheads and no more united. People are not any more respectable or noble. Children of unknown lineage abound. Moral values are razed and modesty is unknown. Unity and identity are lost.

128[43] ibn Mªajah, Bazzªar and Bayhaqªi.

Children, women and men are indecent and immoral.

Their society is without a foundation and on the verge of extinction.129[44]

The view of Islam on adultery and homosexuality.

Ulamªa are of one opinion that both fornication and homosexuality are unlawful. We find in the Noble Qur`ªan that fornication is *an abhorrent act and a vile path*.130[45] The righteous do not go near it.131[46]

The Holy Prophet *may blessings of Allah and peace be on him* **has said that an adulterous person will go to Hell and is worthy of Allah's punishment and will be bereft of His mercy.132[47]**

The Noble Qur`ªan declares that homosexuality is unlawful and has denounced it.133[48] The Prophet *may blessings of Allah and peace be on him* **has said that an homosexual is *a cursed one*.134[49] He has expressed fear that his people might commit this crime.135[50] He has said that an homosexual faces the wrath of Allah morning and evening.136[51]**

Islamic *Shari'ah* awards a hundred lashes as punishment to an unmarried person committing adultery.137[52] But a married person who commits fornication is to be stoned to death. The Holy Prophet *may blessings of Allah and peace be on him* **had awarded this punishment to ¶Hazrat M'ªaz and Ghamidyah** *may Allah be pleased with them*.

Ulamªa have concluded that homosexuality is like adultery. However, their opinions differ where punishment is concerned. Some have decided that a homosexual is liable to the same punishment as meted out to an adulterous person, stoning to death for a married person and a hundred lashes to an unmarried homosexual. Imªam Shªafa'ªi *may Allah have mercy on him* **concurs with this ruling. Others hold that a homosexual will be stoned to death irrespective of**

129[44] al-Israa`, 17:16.

130[45] al-Israa`, 17:32.

131[46] al-Furqaan, 25: 67-68.

132[47] Bukhaarai, Muslim, ¶Haakim, ibn abai Dunyaa, Khara a`i¶tai.

133[48] ash-Shaura, 26: 165-166.

134[49] ¶Haakim.

135[50] ibn Maajah and Tirmizai.

136[51] ¶Tabaranai and Bayhaqai.

137[52] an-Naur, 24:2, Bukhaarai and Muslim.

whether he is married or unmarried. Imªam Mªalik and Imªam A¶hmad ***may Allah have mercy on them*** **subscribe to this view. In another ruling, Imªam Shªafa'ªi holds that the active and inactive homosexual partners be committed to death.138[53] The ¶Hanafªi school of thought leaves the punishment to the discretion of the ruler, who may if he deems it so, have the habitual culprit beheaded. We draw the same conclusion from *¶hadªith*.139[54]**

Cure and riddance from this malady.

This malady may be cured, and riddance had from it, in the same way as suggested for curing masturbation. Details may be seen there.

The latter people of this nation will be corrected in the same manner that was applied to correct the earlier people. In other words, this is done by imposing the Islamic system and faithful adherence to *Shari'ah*.

Precautions to prevent accidents.

It is upon parents that they take precautionary measures for the security of their children so that they are safe from accidents. Responsibility for protection rests on the people of the house. When they are a little grown up, children must be trained to protect themselves from dangerous things. Parents must advise them wisely to stay away from fire, heater, hot utensils, iron and so forth. Similarly, they may guard against dangerous and harmful things during play. Poisonous material and strong medicine must be kept out of their reach. Contents of the containers must be marked clearly. They must not be kept near eatables. Insecticides and acid must be kept very carefully. Excess medicine must be donated to the needy, or destroyed. They must be kept away from children's reach. Children must be distanced from stoves and fire. Care must be exercised that children do not handle match-boxes and the like. Strainers, teapots and other utensils must be kept at a higher level or in full view. Such items must not be kept at the edge of a table lest they fall down on a child. Likewise, electrical items must be kept in a secure place. Knives, scissors, blades, pin and glass utensils must be kept in safe places too. Do not permit children to play dangerous games and sports. These include playing with rope or winding a rope round the neck or putting a plastic bag on the mouth, and so on.

Prevent children from running about with any food in their mouths. Stop them from throwing gram into their mouths. There is a danger of these blocking their breathing duct and so suffocating them. Mothers must be careful when they sleep with their babies not to squeeze them causing suffocation. While breast feeding babies care must be taken that the child does not go to sleep with the breast in his mouth rendering him unable to breath.

138[53] Targheeb and Ta¶hzªib.

139[54] Tirmizªi, abªu Dªawood, ibn Mªajah, Bayhaqªi.

Windows in the upper stories must be suitably grilled so that a child does not fall down. Similar care may be taken in the balconies.

When operating grinders, washing machines, and other household appliances, an eye must be kept on children.

Do not let them come near the appliances and thereby injure themselves. Doors of the house must be shut. When closing doors, see that the child has his hands and fingers away from the hinges lest he be trapped.140[55]

These are the significant precautionary measures that help keep children healthy and strong. If Muslims are intellectual, mentally alert, strong bodied, single-minded then they will be ahead in all fields. They will be honoured, respected and feared. Therefore fulfil your obligations and be successful in the sight of Allah, and free of responsibility with people.

140[55] Dr. Nabia al-Ghabrah in *Mushkil[a]at Slukiah* pp 177.

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The upbringing of Children in Islam
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بسم الله الرحمٰن الرحیم

Chapter 8

Responsibility for religious and intellectual elevation

The responsibility for religious and intellectual training involves imparting knowledge of *Shari'ah.* It also creates an awareness in the child of modern knowledge, civilisation and culture. It arouses too a mental and psychological ability to ponder positively. This in turn stimulates his contemplative powers so that he is a complete person intellectually.

It is a necessary part of his training. The duties of guardians in this regard pertain to education, development of contemplative powers, and mental health.

(1) Educational responsibility.

In the eyes of Islam, this is a very delicate and significant responsibility. It is the duty of guardians to educate children and to equip them with knowledge and culture to bring out natural capabilities. There is an increase in grace. This also opens up intellectual powers. The very first revelation that the Holy Prophet *may blessings of Allah and peace be on* him received was on the subject of learning.141[1] The importance of knowledge, teaching and studying is emphasised. Many verses of the Noble Qur`ªan and *A¶hªadªith* of the Holy Prophet encourage us to seek knowledge and to respect scholars. *The scholar and the ignorant are not equal*.142[2] He commanded us to beseech Allah to increase our knowledge.143[3] *Ranks of the scholars elevate*.144[4] He has given the glad tidings that *the path to heaven will be made easy for the student*.145[5] He has cautioned us that *this world is under curse and all things in it save the remembrance of Allah, the one engaged in glorifying Him, a scholar and a student*.146[6] He has said too that *a student is on the path of Allah*.147[7]

141[1] al-Alaq, 96:1-5.

142[2] az-Zumar, 39:9.

143[3] ¶Tªa Hªa, 20:114.

144[4] al-Mujªadilah, 58:11.

145[5] Muslim.

146[6] Tirmizªi.

147[7] Tirmizªi.

***A scholar is superior to a worshipper just as the Holy Prophet is superior to an ordinary member of his Ummah*.148[8] *The reward against knowledge continues unabated even after death*.149[9]**

On hearing these sayings of the Holy Prophet *may blessings of Allah and peace be on him* the companions *may Allah be pleased with them* and their successors busied themselves in studying and in teaching others. They acquired religious knowledge. They picked up the salient features in the civilisation and culture of other nations, improved upon them and moulded them according to Islamic standards. For a long period, all the world benefited from the sciences of these august people. The progress and advancement of the western countries are the result of the knowledge and culture of Muslims. Fair minded western philosophers have this to say about the superior academic and cultural standing that Muslims upheld for a long time.

Sharaisti says, "For a thousand years Europe looked with awe-struck eyes towards Islamic art as if watching a wonder of the wonders of time."

Dozy opines, "There was not a single illiterate person in all of Spain while in Europe no one had received an elementary education, even so much as being able to read and write, except some high ranked priests."

Lane Poole laments that illiteracy, backwardness and frustration were rampant in Europe while Spain was a leader in learning and a flag-bearer in culture.

Bari Volte concedes that knowledge is the biggest bounty that Arab civilisation presented to the world. There is no branch in any of the lines of European progress that is not influenced by creative Islamic culture. Islam is a creative religion encouraging progress and advancement.

Abu Shabkah writes that the downfall of Arab culture and civilisation was a bad omen for Spain and the rest of Europe. As long as Arabs were there, Spain enjoyed good fortune but no sooner they departed then catastrophe and destruction was the lot of Spain.

Dr Robinson writes that the nobles of Europe did not even know how to sign their names while Muslim children went to schools and *madrasah* in Cordoba.

From this report we learn that the religion of Islam possessed a great power to bless civilisation with progress and light of knowledge. On the other hand, it was the practice in Europe to behead scholars who gave vent to their scientific ideas.

148[8] Tirmiz[a]i.

149[9] Muslim.

The secret behind the cultural progress.

The secret lies in these principles on which Islamic *Shari'ah* is based:

1. Islam encompasses spiritualism and materialism or religious and worldly affairs. Thus worship, mutual relations, social laws and injunctions on worldly affairs play an important role in building culture and civilisation in an Islamic society. Islam teaches us that whatever Allah has given us we must use for two ends: to seek the hereafter without overlooking our share in this world.150[10] And *when the prayer is finished, you may disperse through the land, and seek the Bounty of Allah*.151[11]

2. Islam enjoins upon its followers to practice equality and to be civil. An Arab and a non-Arab, whatever be their race, colour and language, may all co-operate under the Islamic banner and fulfil their duties towards the development of human culture and civilisation. In the eyes of Allah the most estimable is the one who fears Him most.152[12]

3. Islam invites its followers to know every nation and every people. *O mankind! We have created you from a male and a female and made you into nations and tribes, that you may know one another*.153[13] Thus, Muslims mingled with one another. While one group benefited from the culture of the other it passed on to the other the information and scientific insight it had amassed. In this way they gained deep experience in industry, trade, agriculture and other technical fields. Islam thus became a leader of others in every science.

4. Islam is a constitution ordained by Allah. It is for all times and it is perpetual. It is universal —applicable everywhere and for every affair. It will see humanity through every need till the Day of Resurrection. *And who is better in judgement than Allah?*154[14] This is the law that the scholars of West concede is ever applicable and perpetually creative. Bernard Shaw has said, "The religion of Mu¶hammad *(may blessings of Allah and peace be on him)* is extremely great and of a high rank. It has astonishing power.

It is a unique religion that can absorb different characteristics of life. We must say Mu¶hammad *(may blessings of Allah and peace be on him)* is the saviour of humanity. If a man like him would lead us today, all our difficulties will be solved."

150[10] al-Qa¶sa¶s, 28:77.

151[11] al-Jumu'ah, 62:10.

152[12] al-¶Hujurªat, 49:13.

153[13] al-¶Hujurªat, 49:13.

154[14] al-Mªa`idah, 5:50.

Dr. Izkuanso Bato says, "On a number of issues Islamic *Shari'ah* is superior to European laws—rather it provides all the world with a strong and durable law."

In 1967 in a conference on rights, Shabral said, "Mankind is proud of a person like Mu¶hammad ***may blessings of Allah and peace be on him*****. In spite of being unlettered, centuries ago he presented a set of laws and a code of life that we Europeans will be very fortunate to achieve even after two thousand years".**

5. Islam is a unique religion. Under Islam, education from childhood on is compulsory and free. It does not distinguish between departments of *Shari'ah* and natural sciences. Nevertheless, it has kept into consideration necessity, guardianship and specialisation.

According to a *¶hadªith, It is incumbent on every Muslim to seek knowledge*.155[15] Our beloved Prophet has censured those who do not teach their neighbours and do not learn from them. The Holy Prophet ***may blessings of Allah and peace be on him*** **has said: *People must seek knowledge else Allah will punish them*.156[16] *He who conceals knowledge and does not publicise it will find a rein of fire tied to him*.157[17]**

In the eyes of Islam the pursuit of knowledge is compulsory on both man and woman. It is an unforgivable crime not to learn and not to teach anyone.

Islam has advocated free education. It has disallowed us to charge remuneration and recompense on education. It was the practice of the Holy Prophet ***may blessings of Allah and peace be on him*** **too. He said: *I do not seek a reward from you for it.158[18] Allah will grant me my reward*. The Holy Prophet appointed as tutors and preachers ¶Hazrat Ma¶s'ab, ¶Hazrat M'ªaz and ¶Hazrat Ja'far** ***may Allah be pleased with them*****.159[19] None of them received any recompense against their teaching. Rather, the Holy Prophet cautioned them against receiving a remuneration.**

When ¶Hazrat Ibªadah ***may Allah be pleased with him*** **taught some people of Suffah to read and write, one of them gave him a bow. When he informed the Holy Prophet** ***may blessings of Allah and peace be on him*** **about this, he said: *If you like that a ring of fire be prepared for you, then accept it*.160[20]**

155[15] ibn Maajah.

156[16] ¶Tabaraanai.

157[17] ibn Maajah.

158[18] al-An'aam, 6:91.

159[19] Yaunus, 10:72.

160[20] abau Daawood.

We know from history that Muslims had not to spend anything whatever when they went to mosques and *madrasah* to learn, to teach or to seek knowledge. In fact, there were times when governments bore the expenses of their studies. Our righteous predecessors disallowed the charging of remuneration on teaching. The only goal and purpose should be the pleasure of Allah. This is exactly what Holy Prophets *may peace be on them* advocated. It was said: *And O my people, I do not ask of you any riches therefor; my reward is only with Allah*.161[21]

In this way, Islam made all departments of education free for all people. All praise belongs to Allah! Today, too, mosques and *madrasah* impart education free of charge; and in Islamic countries, colleges and universities follow suit. However, if a teacher has no other source of income and the government is apathetic to his needs and society is indifferent too, then Islam permits him to receive wages to meet his needs. Some Ulamªa permit that in such circumstances wages may be agreed upon beforehand.162[22] These days, a teacher may receive an allowance. This relaxation is in the same vein as permission to buy and sell (copies of) the Noble Qur`ªan that otherwise no one would print.

The permission is supported by the following event. During their journey, some companions came across a tribe who refused to host them. However, at the time, their chief was unwell and had not responded to treatment. They sought help of these companions who agreed to exorcise him against payment of a flock of sheep. The terms were agreed. The companions recited *sªurah al-Fªate¶hah* and blew at the sick man who was thus cured and they got their wages. Some among the companions objected to receiving wages. When they came before the Holy Prophet *may blessings of Allah and peace be on him* they narrated their story. He said that *the thing on which wages are most justified is the Book of Allah*.163[23] It follows that wages may be received when the necessity is there. These companions were on a journey and were with no provision to satisfy their hunger.

It is obligatory on every man and woman to obtain that much knowledge as is barely necessary. However, it is a collective obligation or *far¶d kifªayah* to go beyond that and study the sciences and arts. Islam keeps abreast of the times. It provides for perpetuity, innovation and continuity. The weakness of the Muslims today in sciences and their backwardness in culture is because of their lack of liaison with this reality of Islam and not following Islam in all spheres of their lives. The enemies of Islam have conspired to screen the progress attained by Islam and its advantages. They advocate separation of religion from government. They limit Islam to worship and moral issues. However, the day when Muslims recognise the reality and adopt Islam's comprehensive system in every sphere of life, that day they will discover their lost glory and majesty. They will then again become leaders of mankind, and the best of people.

161[21] Haud, 11:29.

162[22] al-Qaabisai from ibn Wahb from Maalik.

163[23] Bukhaarai.

We must teach the children the Noble Qur`ªan, *A¶hªadªith*, *Seerah* and other branches of *Shari'ah*.164[24] Muslims of earlier times obeyed this command of the Holy Prophet *may blessings of Allah and peace be on him*. They gave their children the necessary introductory knowledge of the sciences and arts. They gave instructions to teachers and their successors to maintain this practice.165[25]

It may be said about the person who has not learnt the Qur`ªan, the *A¶hªadªith*, jurisprudence and language that it is the same with him whether he exists or does not exist. We must educate children in their very early days; as a result, their thinking will be pure and their memory sharp.166[26] The latest findings in the science of training concur with this contention.

Ulamªa and jurists have always been of one opinion that both men and women are equally obliged to learn the minimum that it is essential for anyone to know. When we consider injunctions of *Shari'ah*, and reward and punishment in the hereafter, a woman is treated no different from a man. Both of them have identical duties in prayers, fasting, *¶Hajj*, *zakªat*, justice and fair play, good behaviour, buying and selling, enjoining virtue and forbidding evil. However, in certain peculiar circumstances, Islam has excluded women from certain obligations. This could be in order not to burden her or put her in difficulty. Or, it could be because her physique and nature may not tolerate the responsibilities, or, because they may clash with her natural duties. Perhaps, it may be to prevent corruption in society. Other than these exclusions, a woman is at par with man in various tasks and duties.

By absolving her of these responsibilities, Islam raises her honour and rank. Who likes that a woman employ herself in outdoor work and neglect her husband and children? Who wishes that she undertake difficult and arduous tasks that mar her feminine character or leave her prone to illness? Who will permit that women work with men and put their honour at stake? The honour of a woman is her biggest asset. When a woman is of low moral character then who will train her children?

Among non-Muslims who subscribe to this view is Samuel Smiles who writes in his book on morals that women should not work outside their homes. Miss Anne Rhodes considers it better for women to devote themselves to household chores than to work in factories and offices. She feels that Muslim women are more fortunate and respectable than the western women.167[27]

164[24] ¶Tabarªanªi.

165[25] Utbah bin abªi Sufyªan, Amr ash-Shªafa'ªi, Ghazªalªi, ibn Sªinªa, ibn Khaldªun.

166[26] Bayhaqªi and ¶Tabarªanªi.

167[27] as quoted in the monthly magazine, *Shajarat-ud-dur*.

The Noble Qur`ªan equates woman with man in her entitlement to reward or punishment in the hereafter.168[28] When a woman commits herself to household chores, sees after her children and obeys her husband, she is liable to the same reward that her husband would earn on participating in *jihªad.*169[29]

At the same time that Islam instructs us to educate and train girls, it assures us that on educating them our reward is entry into Paradise.170[30] The Holy Prophet *may blessings of Allah and peace be on him* always kept aside a time during which he educated women.171[31] In the Days of Ignorance, ¶Hazrat ¶Hafsah *may Allah be pleased with her* learnt the art of writing from ¶Hazrat Shifªa Adawiyya.172[32] Qªa¶di ªIsªa bin Miskeen, Qªa¶di Ayªaz and Asad bin Farrªat (the victor of Sicily) taught their daughters and grand- daughters. In the palaces of the rulers, tutors taught boys and girls separately.173[33]

Among Muslim women, there have been famous authors, essayists and poets. Some well-known names are Alya bint al Mahdi, Aishah bint A¶hmad bin Qadim and Wallªadah bint Mustakfi billªah, the Caliph.

Then there have been eminent doctors too. Zainab of Banu Aud was an eye specialist. Umm ul ¶Hasan, daughter of Abu Ja'far Tanjªal, was a physician.

We also know of renowned traditionalists like Karimah Marooziah and Nafisah bint Mu¶hammad.

Hªafiz ibn Asªakir writes that eighty of his *mashªaikh* were women. Innumerable women taught Imªam Shªafa'ªi, Imªam Bukhªarªi, ibn Khalikªan and ibn Hyªan.

Nevertheless, we must remember that Islam permits women to learn only those sciences that are useful and beneficial to them and the process does not involve coeducation. Imªam Qªabisªi and ibn Sahnoon have been very strict about it. In fact this is a command of *Shari'ah* itself. Thus, the Noble Qur`ªan lets men speak to women and the wives of the Holy Prophet or seek their guidance, provided they are "behind a curtain."174[34] Naturally, the same

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168[28] ªAl Imrªan, 3:195, an-Nisªa`, 4:124, al-A¶hzªab, 33:35.

169[29] ibn Abdul Bar.

170[30] Tirmizªi and abªu Dªawood.

171[31] Bukhªarªi and Muslim.

172[32] *Futªu¶h-ul-Buldªan* by Balazri.

173[33] Khusni.

174[34] al-A¶hzªab, 33:53.

procedure goes for every Muslim woman. A woman is not allowed to come out unveiled before a stranger even if he be her teacher or Shaikh.175[35] Muslim women must veil themselves.176[36]

A man and a woman must not remain alone in a place.177[37] The mixing of men and women together is likened to a lifeless condition.178[38]

People who approve the free mixing of the sexes, actually slander Islam and pretend ignorance of natural and inherent disposition. They take the cover of social programmes, psychologists, and arguments of Islamic law. They are indifferent to the plight of society today. The Creator has armed man and woman with sexual attraction one of the other.179[39] Can those who support free mixing of the sexes alter this innate disposition? If we presumed that living together since childhood represses in boys and girls their inborn urge, then it follows that a husband and wife who are often together must not experience love for each other but must develop hatred. Their sexual communication should be cold. However, this presumption is erroneous and against observation.

We must ask those societies that look the other way at unrestricted association of men and women what the consequences are. Has the easy association made the male there indifferent to the female? Or, is it the other way round and the male is now a bandit of female honour? Is he not ever longing for her company?

The purpose of Zionists and imperialists—nay the permissive minded—is to ruin the Muslim society and lower its moral values. They scheme to belittle the injunctions of Islam in the minds of Muslim youth and to mislead them. The easiest way—that is also the most useful weapon with them—is the use of women. Their slogan is emancipation of women but, under its pretence, they look forward to achieve their aim.

A pope once said, "Wine and beautiful girls can, but a thousand guns cannot, dismember the followers of Mu¶hammad. Drown this people in sex and materialism."

A freemason argues that it is their duty to convince women. He feels that the day she gives her hand in theirs, they will successfully do the unlawful and ruin the religious minded.

175[35] an-Naur, 24:30-31.

176[36] al-A¶hzaab, 33:59.

177[37] Tirmizai.

178[38] Bukhaarai and Muslim.

179[39] ar-Raum, 30:30.

The Protocol of Zionists includes "the necessity to endeavour that moral values are turned upside down so they may overpower all else. Freud is one of us. He will demonstrate openly sexual relation. Then nothing will remain sacrosanct in the eyes of youth who will desire sexual pleasures."

In Islamic countries, those who advocate liberal company of men and women are in fact materialistic atheists. They are instruments of the licentious enemies of Islam. Their activities benefit imperialists, Zionists and freemasons whether they realise it or not.

Parents and guardians must prevent boys and girls from being together. They must not let them be together at one place in any field of life and must thus preserve the honour and innocence of girls.

(2) Development of contemplative powers.

Islam directs parents to give intellectual training to the child at a very early age so that his powers of thinking develop and he is mentally alert. He should realise that Islam is at once a religion and a form of government. He should know that the Noble Qur`ªan is a system and a law. He must pick up Muslim honour and glory in Islamic history. His knowledge of Islamic culture should arouse him intellectually and spiritually.

He should dedicate himself actively to spread the message of Islam.

When the child is sensible and begins to contemplate, guardians must explain to him the following things:

1. Islam is a religion for all times. Its application is universal and for all times. It has an answer to every problem.

2. It was because they had embraced Islam and espoused Quranic teachings and obeyed its commands wholeheartedly that our forefathers gained a high degree of honour and progress.

3. The enemies of Islam always scheme to trap Muslims into their net. The mischief is played by crafty Zionists, tyrannical imperialists, irreligious atheists, communists and jealous Christians.

The aim of these guileful people is to annihilate Islamic beliefs and to sow the seed of apostasy among the Islamic people. Their aim is to turn Muslim families lewd and shameless and to mislead them. They contrive to erase from the minds of Muslim youth the importance of *jihªad*. They are set to appropriate the wealth of Muslim countries for their personal benefits.

4. It is the Islamic culture and civilisation from which people benefited over a long time.

5. We are a people who are remembered not because of abªu Jahl, abªu Lahb or abªi bin Khalf but because of the Holy Prophet *may blessings of Allah and peace be on him* ¶Hazrat Abu Bakr and ¶Hazrat Umar *may Allah be pleased with them*. Our victories are not connected with the wars of Basoos, Dahis or Ghabra but they are known for Badr, Qadsiyah and Yarmªuk. We have reigned over the world not through *Saba' Mu'aliqat*, the book of poems, but through the Noble Qur`ªan. The message that we have communicated to the peoples the world over is not from the idols *Lat* and *Uzza.* Rather, we have invited them to embrace Islam and delivered to them the words of the Noble Qur`ªan.180[40]

Our beloved Prophet may Allah bless him and give him peace **has directed us to teach our children three things: *love your Nabi (prophet) and the people of his house and recite the Noble Qur`ªan*.181[41] Righteous elders in earlier times were very particular about preparing such a mental attitude in children. They bound themselves to teach their children the Noble Qur`ªan. They told them about the wars of the Holy Prophet *may blessings of Allah and peace be on him* and the achievements of the elders. ¶Hazrat Sa'd *may Allah be pleased with him* has said, "We taught the children about the wars just as solemnly as we taught them the chapters of the Noble Qur`ªan".**

Teach the children the Noble Qur`ªan, the *A¶hªadªith*, accounts of righteous people gone by, and answers to some questions on religious duties. To crown it all, let them commit the Noble Qur`ªan to memory. Both Imªam Ghazªalªi and Allªama ibn Khaldªun had expressed the same opinion and Khalifah Hishªam had instructed the teacher of his son similarly.

How may parents promote religious perception in their wards?

They have to employ different methods for this.

? Complete attention and guidance.

? Set an excellent example.

? Encourage deep study.

? Select intelligent companions.

? Parents and guardians must acquaint their wards with the spirit of Islam. They may teach children its fundamental principles and rules and regulations of Islam. Children may realise that Islam is a unique religion for all times. It is fashioned to work in every era. Only when one follows Islam may one hope to be honourable. Similarly, by following the teachings of Qur`ªan can one be successful. Power, honour and respect may be ours only when we tread

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180[40] from the speech of Asªam Attar.

181[41] ¶Tabarªanªi.

in the footsteps of the Holy Prophet *may blessings of Allah and peace be on him*. We must caution children to be wary of the plots of Zionists, colonial powers, imperialists, communists and Christians. They plot to destroy Islam by corrupting its teachings and by deadening the spirit of *jihªad* among Muslims and by encouraging lewd behaviour in the society.

We must relate to our children facts of Islamic culture and endeavour to increase their links with Islam. In spite of centuries having elapsed, it goes on bestowing truth and knowledge on mankind.

? Children must be given under the care of sincere, intelligent and devout teachers. These teachers must be aware of the mysteries of religion. They should be the ones who speak for Islam and maintain a sense of propriety. They should be ready to take part in *jihªad* for Islam and to enforce its injunctions. They should not let off religious fervour even when any one censures them on their devotion.

The problem today is that we do not present an honest picture of Islam before our students and other concerned people. While some of us emphasise one aspect of Islam, others shed light on another. Yet others hold that only the obvious and apparent are paramount but when practical steps are necessary to implement the commands of Allah they remain behind the scenes.

There are those who apply all their attention to the teachings of *Shari'ah* but are unmindful of publicising its injunctions. It is incorrect for any scholar, orator or leader that he conceal any command of Allah. It is improper too that he keep silent when he observes wrong being committed. Such evasion is liable to be cursed.182[42] *A rein of fire will be tied round the one who hides knowledge*.183[43]

Many Ulamªa and pious people present themselves as innocent persons. They ascribe to their mortal self a high status and relate themselves to the Truth. We must know that no one apart from the Prophets is innocent. Anyone else may commit a mistake. When students impute innocence to their teacher, he must at once object to this and correct them. Shaikh Sa'ªid Noorsªi Turkªi did just that when he advised his students and followers that true allegiance is to the Noble Qur`ªan and the *Sunnah* of the Prophet. He said, "I am only a preacher and not innocent. I may err. If you see any wrong in me, do let me know."

Therefore, guardians must hand over their wards to learned Ulamªa who are sincere and pious. They are those who present a complete picture of Islam. It is a picture that includes religious creed, jurisprudence and management of the state. They will tell the children about purification of soul and explain to them what *jihªad* is and how they may act and extend religious invitation to others.

182[42] al-Baqarah, 2:159-160.

183[43] ibn Mªajah.

If such leaders can guide them, the children will turn out to be God-fearing, devout and truthful. They will be sincere in worship and *jihªad*. These children will succeed and be leaders of men and because of them, Islam and Muslims will come to be respected and honoured.

? Deep Study: Parents need set up a library, however small, for their child immediately he attains the age of discretion. The books must be about achievements of Muslim leaders and about accounts of righteous people. There may be books on Islamic creed, manners, economics and politics. They must add books that pinpoint the intrigues of enemies of Islam. Islamic magazines may be there too. At the time of selecting books, parents must remember the age of their child and his intelligence so that the books may benefit him. Indeed, this is the command of the Holy Prophet.184[44]

? Good and Intelligent Companions. Parents must select pious and righteous companions for their children carefully. They must be conversant with Islam and its culture. They must be mentally awake.

They must outdo others in eminence because, if, immediately on stepping into maturity, a child is in touch with stupid and unintelligent companions, he will be stupid too.

When he is with people who do not know about religion and Islamic point of view, then the child too will be similarly deficient. Therefore, it is not enough that the companions are pious. Rather, they must be well behaved, trained and intelligent. Besides being righteous and God-fearing, it is essential that a good companion and friend be mentally alert. He must know economic factors and understand Islam. The gist of a famous saying is that a person is tugged along by his companion wherever he goes. To know a man, we must see his companions.185[45]

I would like guardians to answer some questions.

Is it not regrettable that when they attain maturity our youngsters are yet ignorant about Islam? They are unaware that Islam is a religion and system of government. They do not know that Islam includes Qur`ªan and the sword, and worship and politics. It is a unique religion that envelops all these. It is everlasting. It goes along with the moving times and the progressive life.

Is it not humiliating that while our youths know very much about the life and achievements of Western personages and oriental philosophers, they are uninformed about Muslim heroes, celebrities and bold warriors.

184[44] Bukhªarªi, Daylamªi, al-¶Hasan bin Sufyªan.

185[45] Tirmizªi.

Is it not sad and dishonourable that our children emerge from schools coloured in alien culture and ideas? Their own culture and ideas are obliterated. A majority of them then turn against religion, history and Islamic culture.

Is it not ignominious that Muslim youths obey pretenders supposedly engaged in preaching Islam? These cheats disrupt the youngsters' power of deliberation, and disconnect them from Islamic culture.

How contemptuous is it that they collect books on atheism, magazines having vulgar material and nude photographs, and romantic stories but are not interested in books on religion and Islamic knowledge?

As parents and guardians you must fulfil your duties. Preserve your darlings from misleading ideologies and thoughts of aliens. Prepare them that they may answer the accusations of atheists, Christians, Zionists and other spurious factions. Let them know that religion is a source of honour and pride.

They should be proud of the history of their elders. Teach them not to follow any other religion as law, creed, form of worship or politics. Let them be Islam's luminous stars.

(3) Mental Health

A responsibility rests on guardians to keep children mentally healthy. They must preserve them from evils that are common in society and that have an evil influence on their intellect, memory and body. Physicians list the following evils that slacken intellectual growth and sap memory and harm the body.

? Drinking wine impairs health.

? Masturbation causes tuberculosis and weakens memory.

? Smoking cigarettes undermines intellect, excites the nerves and debilitates memory.

? Pursuing those things that excite sexual feelings causes mental dispersion and loss of memory and weakens the mind and heart. These may be vulgar films, lewd literature, nude pictures.

Therefore, guardians must fulfil their responsibilities to their wards. These include education, leading them to healthy thought and intellectual awakening. Thus they will exonerate themselves with Allah and will not be liable to punishment of the hereafter but will be happy in this world and the next.

Reference:
extracted from book

The upbringing of Children in Islam
Tarbiyat-e-Aulad aur Islam
Author: Late Maulana Dr. Muhammad Habibullah Mukhtar
Original book in Arabic by Sahikh Abdullah Naseh Alwan
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بسم الله الرحمن الرحيم

Chapter 9

Responsibility for psychological training

Among their various responsibilities, guardians have to prepare children psychologically too. When a child begins to discriminate, we should encourage him to be bold. He must be daring when it comes to defending truth. He must be truthful, bold and brave. We must urge him to work for the betterment of others. He must own perfect moral qualities so that he has a distinct personality and is prompted to fulfil his duties well.

A child is a trust with its parents. They are bound, therefore, to discharge their liabilities faithfully. They must see that he is mentally alert, intellectually well developed and emotionally healthy. His thinking must be pure and his ideals high. He must keep away from dishonourable deeds and from those acts that harm his personality.

Guardians must prevent the growth of these qualities in him:

? Shy nature and refusing contact with people. ? Being easily scared and terrorised. ? Inferiority complex. ? Being jealous and bearing malice towards others. ? Fits of temper.

Shyness and keeping away from others.

Shyness is an inborn quality in children. Circumstances play a vital role in keeping this trait in check. Even when they are young, children must be accustomed to meet people so that this defect is checked and they gain self-confidence. The noble companions *may Allah be pleased with them* encouraged their children to be brave.

Once the Holy Prophet *may blessings of Allah and peace be on him* asked his companions to name the tree that does not shed its leaves and is beneficial to others in the way Muslims are beneficial to others. Abu Bakr and Umar *may Allah be pleased with them* were among them. ¶Hazrat Abdullªah bin Umar *may Allah be pleased with him* reports, "While different people gave different names, I surmised that it is the date tree but I was too shy to speak out. It turned that my surmise was correct and the Holy Prophet informed us that it was a date tree. Later, when I told my father about this episode, he said that the receipt of a red camel would not have pleased him as much as my speaking out would have done.186[1]

186[1] Bukhªarªi.

Once a drink was brought before the Holy Prophet ***may blessings of Allah and peace be on him*****. Upon drinking it, he turned towards the young man seated to his right and sought his permission to offer it first to the aged men to his left. The youngster replied, "I cannot give preference to any one over your left over."187[2]**

¶Hazrat Umar ***may Allah be pleased with him*** **always consulted ¶Hazrat Abdullªah bin Abbªas** ***may Allah be pleased with him*****. When someone raised an objection, he said, "He is the one for whom the Messenger of Allah had prayed. You people do not know that he is of a high rank."188[3] To let them realise it, he asked them, "What is the meaning of the first few words of the** ***Sºurah an-Na¶sr*** **(When comes the help of Allah and the conquest)?" Different opinions were given but ¶Hazrat ibn Abbªas interpreted these words to foretell that the mission of the Holy Prophet** ***may blessings of Allah and peace be on him*** **was over (and he would die shortly). ¶Hazrat Umar agreed with this interpretation.**

One day ¶Hazrat Umar ***may Allah be pleased with him*** **was walking along a road in Madinah. On seeing him, the children who were playing there scattered about but one of them, ¶Hazrat Abdullªah bin Zubair quietly stood his ground. When ¶Hazrat Umar asked him why he did not run away when all others had vacated the ground, he said, "I am not a culprit that I should run away from you. The passage isn't narrow either that I should broaden it for you."**

Many other similar incidents bring out that the children of our forefathers were neither shy nor did they suffer from any inferiority complex. They were brave.

While guardians must follow the principles of upbringing, they must be careful that children do not overdo it and be disrespectful to their elders. They must be careful that bravery does not turn into shamelessness and boldness into rudeness.

The difference between shyness and modesty.

Shyness is when a child does not come before others; he avoids people. Being modest is to follow manners, virtues and excellent practices recommended by Islam.

Modesty is to put the head, the eyes, the ears and the tongue to proper use and to fill in the stomach with lawful food.

It calls upon us to remember death and the subsequent rotting of the body. The aspirant of the hereafter gives up the pleasing possessions of this world. He gives preference to the hereafter over the present world. ***Thus he who pursues this path is actually as modest with***

187[2] Muslim.

188[3] Bukhªarªi.

***Allah as is His due*.189[4] Every religion has its peculiarities. *Modesty is the keyword of Islam*.190[5]**

Being easily scared and terrorised.

This mental condition is found in everyone —grown ups and the growing, men and women. If this habit is within psychological limits then it is worth praising. However, if it exceeds reasonable limits, then it creates restlessness in children. It is then necessary to remove this psychological problem. The causes for being terrorised are:

•Mothers often frighten their children of ghosts, darkness and witches.

•Pampering children too much.

•Unnecessarily worrying for children.

•Letting them keep aloof and hide behind walls.

•Narrating to them fear-inspiring tales of jinn, ghosts and witches.

Remedy.

1. Teach the children to have full faith in Allah and to worship Him. Tell them that whatever happens is the will of Allah. Accustom them to all forms of bodily and spiritual worship. This will ensure that they will not be panicky on suddenly facing trials. They will not wail on encountering difficulties. Man is a weak creature. He tends to complain aloud when he is under pressure and when he is contended he inclines to be miserly. However, one who is regular in offering obligatory prayers is not like that.191[6]

2. Guardians must permit their children to spend their time at their own discretion. They must have certain responsibilities according to their age so that they learn to be dutiful.

3. Guardians must not scare their wards of jinn, ghosts, witches, thieves, lions, bandits, dogs and so forth. This will ensure that they do not develop a fearful personality. Children will be brave and bold. They will qualify for Allah’s love to which a strong believer is entitled more than a weaker one.192[7]

189[4] Tirmizªi.

190[5] Mªalik.

191[6] al-Ma‘ªarij, 70:19-23.

192[7] Muslim.

4. When he is sensible enough, the child should meet people and mix with them. Then, he would be familiar with them and they would know him. This is a quality a believer must have.193[8] If he is afraid of something, acquaint him with its nature so that his fear goes off.

5. We must relate to our children accounts of the wars of the Holy Prophet *may blessings of Allah and peace be on him* and the brave deeds of our ancestors. They will endeavour to imitate these traits.

Here are some of the brave achievements of children of the Companions *may Allah be pleased with them* highlighting their valour.

•Some minor boys had managed to accompany their elders in the Battle of Uhud to fight the unbelievers. When he found them out, the Holy Prophet had pity on them and turned out those whom he regarded very minor. ¶Hazrat Rafe‘ bin Khadªij and ¶Hazrat Samrah bin Jandab were among them. ¶Hazrat Rafe‘, however, managed to get the Prophet’s permission to join the fighters because of his accuracy as an archer. ¶Hazrat Samrah began to weep. He complained to his step-father, “The Messenger of Allah *may Allah bless him and give him peace* has permitted Rafe‘ to accompany them but rejected me although I knock him down while wrestling with him”. When the Prophet heard of this, he commanded them to wrestle. Sure enough, Samrah overpowered Rafe‘ in no time. The Holy Prophet may blessings of Allah and peace be on him agreed to take Samrah along too.

• At the time of Hijrah, the Holy Prophet had stopped in the Cave Thaur for three days with ¶Hazrat Abu Bakr. ¶Hazrat Abdullªah was yet a minor but he would visit them in the dead of night and report to them the activities of the Quraish.

• In the Battle of Badr, two minor Ansªar boys asked Abdur Ra¶hmªan bin Auf to point out to them Abu Jahl. Hardly had he done so, they attacked him with their swords and killed him.194[9]

• At the time of the Battle of Uhud, a woman gave her minor son a sword but he could not pick it up. She tied it to his shoulder. Then taking him to the Holy Prophet she said, “My son will fight on your behalf”.195[10]

¶Hazrat Umair bin abªi Waqqªas the brother of ¶Hazrat Sa‘d also took part in the Battle of Badr. He hid himself from the Holy Prophet *may blessings of Allah and peace be on him* fearing that he would be sent back because of his young age. It transpired that, on finding him there, the

193[8] ¶Hªakim and Bayhaqªi.

194[9] Bukhªarªi and Muslim.

195[10] ibn abªi Shaibah.

Holy Prophet turned him back. However, the Prophet reversed his decision and let him stay when he began to weep. He was martyred in the Battle.196[11]

These are the brave young warriors and the examples of their valour and courage. When a son was martyred, his parents praised Allah and saw their reward in the martyrdom. At a very early age, these children learnt archery, horse-riding, and other arts of warfare. Their parents never did pamper them or let them be sensitive or delicate and spoilt. On the contrary, they encouraged them to mix up with others. They read accounts of Muslim heroes and victors. They were examples of excellent qualities.

Inferiority complex.

Inferiority complex is a psychological ailment. Children may suffer from it from birth, or because of an illness or faulty upbringing or poverty. It subdues the growth of a child. It pushes him towards disrepute, distress and wrongdoing. A child may suffer from inferiority complex in any of the following cases:

1. when others degrade or humiliate him,
2. when parents pamper him excessively,
3. when parents supersede another child over him,
4. when the child is physically deformed,
5. when he is an orphan,
6. when he faces monetary difficulties.

1. Degrading treatment or humiliation.

It is wrong to yell at a child when the mistake he has committed is his first wrong. It is wrong too to identify him with that mistake —that is, to call him a 'liar' if he had spoken a lie; or a 'cheat', a 'thief', 'lazy' according to his mistake. Parents are very wrong when they use derogatory words for him in the presence of his brothers and sisters and other relatives, or his friends. He then thinks of himself as useless and incompetent. He becomes envious of others and despises them. It is our fault that children turn out to be disobedient and rebellious. Instead of being abusive, we must be loving and polite to them and correct their mistakes deftly.

196[11] ibn Sa'd, Bazzaar and ibn-ul-Athair.

Islam teaches us that if a child errs, we must caution him politely. We must explain to him that his action is unpleasant. Then, if he reforms, our aim is accomplished. If not, we may punish him.

The Prophet's method of punishment.

The first example.

A young man presented himself before the Holy Prophet ***may blessings of Allah and peace be on him*** and sought his permission to commit fornication. On hearing this from the youngster, the people around the Prophet were very upset and furious. However, our beloved Prophet ***may blessings of Allah and peace be on him*** calmly called the boy close to him and made him sit there. He asked him, "Will you connive at your mother when she commits this act?" "No! O, Prophet!" the boy retorted. The Holy Prophet commented, "No other person will consent to this either. Then, will you permit your daughter to do so?" The reply was again in the negative and the Holy Prophet repeated that other people too will not permit their daughters to do so. "Will you let your sister do it?" "No, O Prophet!" "Other people also do not like it for their sisters". Then he asked him about his aunts —uncle's wife and father's sister— and drew the same negative reply from the boy. Then he —***may Allah bless him and give him peace***— moved his hands over the boy's chest and prayed, "O Allah! Purify his heart! Forgive his sins! Prevent him from misusing his private parts!" It turned out that thereafter adultery and fornication were the most despised acts with this boy.197[12]

The Second Example.

Once, while engaged in ritual prayers, ¶Hazrat Mu'ªawiyah bin al-¶Hakm ***may Allah be pleased with him*** heard someone sneeze and spontaneously he uttered "Allah have mercy on you". People stared at him reproachfully because he had spoken during his ritual prayers. "What's wrong? Why do you stare at me?" he said.

After he had finished his prayers the Holy Prophet ***may blessings of Allah and peace be on him*** called him to him. ¶Hazrat Mu'ªawiyah reports, "He did not scold me or punish me or accuse me but simply said: ***It is not correct that we speak while we offer our prayers. Prayers are meant to glorify Allah, to extol Him and to recite the Noble Qur`ªan***. By Allah! May my father and mother be ransomed for him! I had not seen a teacher more loving and kind than the Prophet and have not seen one since."198[13]

The Third Example.

Once a villager defiled a mosque. People there rebuked him. But, the Prophet, ***may Allah bless him and give him peace,*** directed them to leave him alone. ***Do not say anything to him. Just pour a***

197[12] A¶hmad.

198[13] Muslim.

bucketful of water over the place.199[14] He added: ***Allah is lenient. He loves leniency in all affairs***.200[15]

He also said: ***Mildness adorns our affairs and dealings, but when it is missing from them, they are impaired***.201[16] ***Whoever is not mild is bereft of all good qualities***.202[17]

Therefore, do no humiliate children when they err. Do not disgrace them. Do not insult them. Do not scold them in the presence of others. If you persist in humiliating, disgracing and insulting them then they will have an inferiority complex that is a main cause of disobedience among children. If they commit mistakes, caution them mildly and explain to them intelligently so that they do not repeat their mistake.

2. Pampering children excessively.

When parents coddle a child too much, he feels lowly and deprived of something. It may result in shyness, humility, mistrust, impotency and cowardice. He is not only not confident of himself but he is also ungovernable. He lags behind his companions.

When he sees that others have overtaken him in different fields, he considers them brave and feels timid. While others are active and move ahead, he is a silent spectator. While they meet one another, he is a lost entity and an unknown person. While his mates face difficulties boldly, he is provoked at the slightest turning of events and makes a mountain of a molehill. Just consider his condition.

Can he be normal? Is he of any use to society? Will he see life as an opportunity? Can he ever be confident?

Therefore, guardians must not be overindulgent to their wards. They must keep only a reasonable contact with them. Mothers particularly must be very careful. They must not clutch their child to their bosom every now and then. They must make their children work. They must take them to task if they do any wrong; but while doing this, they must be reasonable.

How may we correct this defect?

? It is imperative that parents realise that whatever happens is by the will of Allah, the Exalted. Illness or health, difficulty or ease, poverty or plenty, birth or death —anything may

199[14] Bukhaaraі.

200[15] Bukhaarai and Muslim.

201[16] Muslim.

202[17] Muslim.

inflict them or their children at His command. Nothing can happen against His will.203[18] ***His is the kingdom; He grants a son to whom He wills or a daughter to whom He chooses, and He leaves without offspring whom He desires***.204[19] ***When He wills to try anyone, He may subject him to fear, hunger, loss of property and children, and so on. Those who are patient recite, 'Innªa lillªahi wa innªa ilaihi raji'oon' (We belong to Allah and to Him is our return). They then become worthy of His mercy and His favour***.205[20]

? The training of the child is a step by step process. If the results are achieved by oral advice, then it is wrong to severe relations with him. Again, if it is advantageous to dissociate from him, then it is wrong to punish him. However, when these methods are ineffective, then parents may punish him with a beating that is reasonable and not inhuman.

? We must prepare children to be hardworking, self-confident, responsible, courageous and candid and frank. He must know himself and realise his responsibilities. We learn from a ***¶hadªith*** that we should avoid a life of ease and luxury because the slaves of Allah do not involve themselves in luxury and fancy.206[21] Every Muslim is responsible for his subordinates and he will be questioned about them. Muslims must speak out the truth.

? We must teach children to emulate the life of the Messenger ***may blessings of Allah and peace be on him*** fully and unflinchingly because he was the leader.

In his childhood he looked after sheep and grazed them. Every prophet before had done so too.207[22] In his childhood, he played with other children. They were carrying stones from one place to another. Each child had removed his garment (consisting of a sheet of cloth) and put it on his shoulder. A voice called the Holy Prophet advising him to cover himself; he obeyed, wrapped the sheet around him and then carried the stones on his shoulders.208[23]

The Holy Prophet took part in the erection of Ka'bah.209[24] He had also travelled for trade. He was very bold. Once during his childhood, when someone asked him to swear by the idols Lat and Uzza, he stopped the person from demanding anything on the name of the idols. "I detest them," he said. Even before he had matured, the Holy Prophet took part in battles. In

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203[18] al-¶Hadªid, 57:22, 23.

204[19] ash-Shªurªa, 42:49, 50.

205[20] al-Baqarah, 2:155-157.

206[21] A¶hmad and abªu Na'eem.

207[22] Bukhªarªi.

208[23] ibn Kathªir.

209[24] Bukhªarªi and Muslim.

the Battle of Fujjªar, he picked up the arrows and handed them over to his uncles. Because of his intelligence and foresight he was appointed to judge in disputes. Thus it was that the Quraish called upon him to decide who should place the ***Hajr Aswad*** at its proper place. He had superior qualities. He never prostrated before any idol. He never partook of meat of an animal sacrificed at the altar of an idol. In fact Allah, the Glorious, had trained him. Doubtless, it was a perfect training.210[25] Obviously, he is our leader and we must follow him. May Allah's choicest blessings and peace be on him and on his family.

3. To be unequal in the treatment of children.

This is the main cause of psychological deviation. His character suffers severely and mentally he is upset. It gives rise to rivalry and jealousy. This child tends to be timid and to keep aloof. He is depressed and often weeps without any reason. There is quarrelling and oppression in the house and excess is committed. The Holy Prophet ***may blessings of Allah and peace be on him*** has commanded that we treat our children with equality.211[26]

¶Hazrat Bashªir gave his son ¶Hazrat Nu'mªan ***may Allah be pleased with them*** a gift and requested the Holy Prophet ***may blessings of Allah and peace be on him*** to witness the gift.

However, he declined to be a witness saying that either he must gift the same item to his other children too or take back whatever he had gifted to Nu'mªan. He added, "Fear Allah! Be just and fair to your children".212[27]

A person, when his young son came to him, put him on his lap. Shortly, his young daughter also came to him but he made her sit opposite him. The Holy Prophet ***may blessings of Allah and peace be on him*** reprimanded him, "Why did you not treat them equally?"

Remembering this, be fair and unbiased to your children.

It is not the fault of a child if he is deformed or defective by birth, or turns out so later on in life. If he is ugly or thick-witted, it is not his making. Therefore, do not lack in handling him well. Let him be obedient to you by meting out to him good treatment. This will entitle you to the blessings of our Prophet.213[28]

210[25] Askarªi.

211[26] ibn ¶Hibbªan and ¶Tabarªanªi.

212[27] Bukhªarªi and Muslim.

213[28] ibn ¶Hibbªan.

4. When a limb is missing or is defective.

A child is obstinate or persistent in wrong doing when he has a defective limb or when a limb is missing. He suffers from inferiority complex. His parents, brothers and sisters and other relations must show particular love and affection to him. ***Whoever is merciful to the creation on the earth finds that the Owner of throne high up is merciful to him.***[214][29] Again, if the child is given a derogatory nickname, he will suffer from an inferiority complex. Therefore, be considerate to him and look after him. See that others too do not belittle him. Let them know that the Holy Prophet *may blessings of Allah and peace be on him* has commanded that we must honour and respect others and that ***we must not insult or belittle them. A misplaced remark, howsoever small, may lead us to hell.***[215][30] The Holy Prophet has disallowed us from being pleased at the misfortune of others.216[31] It is wrong even to cast aspersion on others.217[32] The Noble Qur'ªan tells us that we must not make fun of others, taunt them or call them ill-meaning nicknames.218[33]

5. When a child is an orphan.

An orphan child may suffer psychologically. Islam teaches us to take great care of an orphan. It tells us to train him and take good care of him so that he is a useful member of society and fulfils his responsibilities and gives others their rights. Allah prohibits us from scolding him.219[34] The Holy Prophet *may blessings of Allah and peace be on him* too, was very particular about this. He has declared it is our duty to look after an orphan. We have the good tidings that ***one who takes care of an orphan will be his companion in heaven.***[220][35] Then, ***the one who strokes his head is worthy of rewards against piety.***[221][36] However, ***one who usurps their rights is a sinner.***[222][37]

214[29] Tirmizªi.

215[30] Bukhªarªi.

216[31] Tirmizªi

217[32] abªu Dªawood and Tirmizªi.

218[33] al-¶Hujurªat, 49:11.

219[34] ad-¶Du¶hªa, 93:9, al-Mªa'ªun, 107:1-2.

220[35] Tirmizªi.

221[36] A¶hmad and ibn ¶Hibbªan.

222[37] Nasªaªi.

If none of his relatives is there to look after him, it is the responsibility of the state to bring him up. Once when the Holy Prophet came across an orphan in Madinah, he met him with love and cheered him up.

6. Straitened circumstances.

Psychological deviation is possible also when a child finds his resources are limited. He is disappointed when he sees his relatives and neighbours well off and enjoying the good things of life while he does not have enough to satisfy his hunger. Then he may veer off course and, sometimes, poverty causes disbelief.223[38] Islam's treatment of poverty is two-pronged: ***respect for humanity,*** and ***outlining principles for mutual assistance.***

Respect for human beings is shown by treating them equally irrespective of nationality, colour and ranks. All human beings are equal. The basis of preferring one over another is ***taqwªa*** or devotion to Allah and righteous deeds224[39] — not outward appearance.

Islam looks at the hearts and the deeds.225[40] It raises the status of the poor. It declares that ***to displease them, to consider them lowly and to be disrespectful to them is to invite the displeasure of Allah***.226[41]

In regard to mutual assistance, Islam tackles this issue by creating a ***Bait-ul-mªal*** for ***zakªat*** collections. Money is spent from this treasury on the poor and the needy offering them ***sadaqah*** and charity.227[42] Islam asks the rich to contribute so much as is enough for the upkeep of the poor.228[43] ***He cannot be a Muslim who has enough to eat himself but his neighbour is hungry***.229[44] ***It is a great deed to see to the needs of the poor, aid them and make them happy***.230[45] The Holy Prophet ***may blessings of Allah and peace be on him*** has said, ***one who has enough food for two, let him take a third man from the A¶s¶hºab-us-Suffah.***231[46] He has also

223[38] A¶hmad, ibn Mªani' and Bayhaqªi.

224[39] al-¶Hujurªat, 49:13.

225[40] Muslim.

226[41] Muslim.

227[42] at-Tawbah, 9:60.

228[43] ¶Tabarªanªi.

229[44] Bazzªar and ¶Tabarªanªi.

230[45] ¶Tabarªanªi.

231[46] Bukhªarªi.

said, ***one who has transportation beyond his needs must donate it to one who has no means of transport himself.***[232][47]

Islam asks us to provide opportunities of work. Once, when a man requested the Holy Prophet ***may blessings of Allah and peace be on him*** to aid him, he asked him, "What do you have with you?" "A piece of sack-cloth and a bowl." "Bring them to me." The Holy Prophet ***may blessings of Allah and peace be on him*** had them auctioned for two dinªars and asked the man to buy himself some food for one dinªar and "with the other buy an axe and bring it to me". He attached a wooden handle to it, and handing it over to him directed him to chop wood with it and sell the wood and "let me not see you for another fifteen days". When he returned after the appointed time, he had with him ten dinªars. The Holy Prophet ***may blessings of Allah and peace be on him*** said, "This is better than seeking alms which will show marks on the face of the supplicant on the Day of Resurrection."233[48]

Islam has advocated that a regular allowance be paid on the birth of the child. ¶Hazrat Umar used to give an allowance of a hundred dirham on the birth of every child.

This allowance was raised as the child grew older.234[49] We can find several examples citing to mutual assistance and love and co-operation in Muslim societies. Some of them are:

? Many in Madinah did not know how they received their provisions and who provided them with it. When Zain-ul-ªAbideen, the son of ¶Hazrat ¶Husain ***may Allah be pleased with them*** died, the supply ceased to arrive. It was then that the people realised who their benefactor was. Impressions were found on his back from carrying bags for the unknowing widows, and poor and destitute.

? ¶Hazrat Lais bin Sa'd ***may Allah be pleased with him*** earned seventy thousand dinªars annually. He gave away all of it in ***sadaqah***. He never had to pay any ***zakªat***. Once, he bought a house in an auction but when he learnt that it was orphans that lived in it, he not only gifted the house to them but also arranged to meet their daily expenses.

? ¶Hazrat Abdullªah bin Mubªarak ***may Allah be pleased with him*** distributed one lakh dinªars annually as ***sadaqah***. Once, he was on his way to perform ***¶Hajj***. During the journey, he saw a girl pick up a dead bird from the garbage. When he asked her why she had done it, she said that she was destitute and in dire need. He immediately gave up to her whatever provisions and effects of the journey he carried with him.235[50]

232[47] Muslim.

233[48] abªu Dªawood, Tirmizªi and Nasªaªi.

234[49] abªu Ubaid in *Kitªab-ul-amwªal*.

235[50] see *at-takªaful al-ijtimªa'ee fil Islam*.

Jealousy and malice towards others.

Jealousy is to desire that joys of others may cease. It is a very bad characteristic. It calls for vigilance on the part of guardians who must curb this tendency in their children.

A child may be jealous when he supposes that he suffers a degraded status in the house. This may happen when another child is born in the family.

Jealousy is also bred in children when they are not treated at par. While one is praised, another is rebuked. One is left alone to mend for himself, another is pampered. A slight lapse earns one a punishment, but a serious mistake is forgiven to the other.

A child is jealous, too, when, although born in affluent surroundings, he is deprived of basic necessities.

Islam's prescription for treatment of this malady lies in its basic principles of upbringing.

1. Let the child feel he is loved.

With these words, the Holy Prophet ***may blessings of Allah and peace be on him*** commanded and encouraged people to love children. Once, while he was on the pulpit, he saw ¶Hasan and ¶Husain rush towards him — now tumbling, now correcting themselves. He descended from the pulpit, picked them up, and said, "Allah has spoken the truth, ***Your riches and children are but a trial***236[51]. I could not restrain myself on seeing them and, leaving my speech unfinished, got down to pick them up." He often amused them. A Bedouin Arab said, "You people kiss your children but we do not do so." He ***may blessings of Allah and peace be on him*** said, "If Allah has left you without mercy, how can I bring it back to you?"237[52]

A woman was showing kindness to her children. He announced to her that because she had been merciful, Allah had pardoned her.238[53]

When a second child is born in the family, the first is likely to be envious. Therefore, even before the new baby is born, accustom the elder child to sleep separately. Seek his help in looking after the new born. Let him play with the new baby. While the mother feeds the younger child, the father must pick up the elder one and amuse him so that he has no reason to be jealous. He feels his position unchallenged.

236[51] at-Taghªabªun, 64:15.

237[52] Bukhªarªi (*al-adab al-mufrad*).

238[53] Bukhªarªi (*al-adab al-mufrad*).

2. Treat all children equally and be just to them.

Children will not show jealousy or malice if guardians are just in the treatment of their wards. The Holy Prophet ***may blessings of Allah and peace be on him*** has ordered us to be fair and just.239[54] He has reproached those who do not obey this command.240[55]

3. Remove the causes that breed jealousy.

Even before the second child is born, the first may continue to receive proper treatment so that he has no feeling whatever of loss of parental attention.

They must not use words that show discrimination between children. Parents must not differentiate in giving anything to their children.

The Holy Prophet ***may blessings of Allah and peace be on him*** has warned us from being jealous. He has said that envy ***consumes good deeds.***241[56] Virtue is obliterated when there is jealousy.242[57] ***A jealous person is far removed from the ways of the Holy Prophet.***243[58] ***Jealousy defects faith in the same way as aloe mars honey.***244[59]

The curse of anger.

Anger is an emotional disorder and a shameful one. However, some benefits are derived from it. For instance an angry person shields himself from evil, protects his religious beliefs, has security of honour and character, and he can defend his homeland. A person once requested the Prophet to waive punishment awarded to a known person. Our beloved Prophet was angered. He said: ***People gone by were destroyed because they subjected their poor and weak to punishment when they deserved it but let off their honourable people when they were involved in crime. By Allah, if my daughter Fºatimah was guilty of theft, then I would amputate her hand too.*** He never sought revenge when he was wronged but, when an injunction of Allah was violated, he was most aroused.245[60]

239[54] ¶Tabarªanªi.

240[55] Bukhªarªi and Muslim.

241[56] abªu Dªawood.

242[57] ¶Tabarªanªi.

243[58] ¶Tabarªanªi.

244[59] Daylamªi.

245[60] ¶Tabarªanªi.

Anger that is disliked and looked down upon is that blameworthy anger whose repercussions are dangerous. This happens when anger is aroused for personal considerations or ego. It leads to altercation and brawl. There is utter disunity. The Holy Prophet ***may blessings of Allah and peace be on him*** has commanded us to check anger. ***He who keeps his anger in check will be compensated on the Day of Resurrection by being allowed a ¶Houri of his choice***.246[61] The one who cools down his anger is like a wrestler.247[62] We find this command in the Noble Qur'ªan, too.248[63] It says a person who pacifies his wrath is ***the slave of Allah.***249[64] It eulogises such persons.250[65]

A short-tempered child must be protected from this habit by removing the causes that provoke him. If it is hunger that vexes him, he must be provided food on time. If he is unwell, he must be given proper medicine. If he is quick-tempered because he is reproached often unnecessarily, the guardian must restrain himself from doing so. If it is that he follows his parents who are easily angered, then it is they who should alter their temperament. If he is spoiled because he is pampered, parents must exercise care in dealing with him. If the cause of short-temper is that he is often ridiculed or given an insulting nickname, the cause must be removed. The Holy Prophet tells us ***not to scoff at others, or defame them, or spy on them or call them insulting names.***251[66]

The Prophet's prescription for cooling down anger.

? ***Change your position***. The Holy Prophet ***may blessings of Allah and peace be on him*** has suggested: ***When anger overwhelms any of you, let him sit down or, lie down.***252[67]

? ***Perform ablution when angry.*** He has said, ***Anger is the result of Satan's influence. The devil was created by fire; water extinguishes fire. Therefore, when you lose your temper, perform ablution.***253[68]

246[61] Bukhªarªi.

247[62] Bukhªarªi and Muslim.

248[63] Fu¶s¶silat, 41:34.

249[64] al-Furqªan, 25:63.

250[65] ªAl Imrªan, 3:134, ash-Shªurªa, 42:37.

251[66] al-¶Hujurªat, 49:11.

252[67] A¶hmad.

253[68] abªu Dªawood.

? The Prophet *may blessings of Allah and peace be on him* has preferred that ***when a person is angry, let him be quiet.***254[69]

? ***Seek Allah's protection against the cursed Satan.***

A person was rude to another who reddened and retaliated with rude words.

The Holy Prophet *may blessings of Allah and peace be on him* said: ***If he had repeated the formula: I seek the protection of Allah from the cursed Satan, his anger would have subsided.***255[70]

Let children know that anger is a detestable trait. Point out to them how mad an irate man is. The Holy Prophet *may blessings of Allah and peace be on him* depicted an angry person when he said: ***Know that an angry man is (like) fire that burns in his heart. Do you notice him? How his veins swell, his eyes redden? When these symptoms are apparent, lie down on the floor***256[71] ***so that you perceive your reality and origin.***

254[69] A¶hmad.

255[70] Bukhªarªi and Muslim.

256[71] A¶hmad.

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بسم الله الرّحمٰن الرّحيم

Chapter 10

Responsibility for Community Training

From the very early stages, children must be accustomed to adopt Islamic social norms and psychological principles. This is a significant duty on those charged with the training of children. It is based on four factors:

1. Cultivate the best psychological principles.
2. Care for the rights of others.
3. Obey the general social norms.
4. Critically examine the society.

1. Psychological principles.

Islam has prescribed rules for the spiritual training of a person. Without following these rules, a perfect Islamic personality cannot be developed. Effective guidelines have been provided for the pursuing of these principles. Some of the principles are:

? ***Taqwªa*** (abstinence, devotion to Allah).

Taqwªa implies that a person practising it should never be seen where Allah has disallowed him to go. Similarly, he must not be found missing from the place where He has commanded him to go. We may put this in different words ***taqwªa is to protect oneself from His punishment by doing good deeds and fearing Him openly and in secret.*** The Noble Qur'ªan explains the merits of ***taqwªa*** and commands us to develop it. This is why the companions ***may Allah be pleased with them*** and those who succeeded them were very particular about it. ***Taqwªa*** may be defined in the following words:

A muttaqªi's conscience pricks and is clear and spotless, he is in perpetual awe and fear of Allah, always careful; he distances himself from the thorns he comes across in his passage.

Taqwªa alone is the source of social virtues and perfection.

The only method to keep away from corruption, mischief and sins is through adoption of taqwªa in one's life.

Here are some examples of the influence of ***taqwªa*** on the character and actions of people:

? Different valuable garments were available at the shop of ¶Hazrat Yªunus bin Ubaid ***may Allah be pleased with him***. During his absence, his nephew sold a garment valuing two hundred dirhams for double its value to a Bedouin. Yªunus met this man after he had offered his prayers. He asked him, “How much have you paid for this?” “Four hundred dirhams.” Yªunus asked him to return the garment to his shop as the price was two hundred dirhams. “But where I live, it is worth five hundred dirhams and I have bought it of my own accord,” the Bedouin argued. “No, come with me please!” At the shop, he returned two hundred dirhams to the man and reprimanded his nephew for being careless.

? ¶Hazrat Umar ***may Allah be pleased with him*** asked a shepherd to sell him a goat. He said, “I am not the owner of this lot. I am a slave.” ¶Hazrat Umar put him to a test, “Tell your master that a wolf devoured it.” He replied, “But Allah is watching. What will I tell Him?” On hearing this, ¶Hazrat Umar was overcome with emotion. He purchased the slave from his master and set him at liberty.

? We have narrated the account of a woman and her daughter. When her mother advises her to add water to milk, the daughter reminds her that the Commander of the Faithful has prohibited it. The mother protests, “He is not here!” The daughter then reminds her, “But Allah is watching us.”

These are examples of ***taqwªa***. It is a firm belief that Allah is present and watching. We must ensure that our children grow this level of faith very early.

? Fraternity.

Fraternal tie is a psychological link that develops a sense of mildness, love and respect for fellow Muslims. Sentiments are aroused in Muslims for co-operation with each other, selflessness, compassion and forgiveness in spite of ability to retaliate. It also keeps them from doing anything that might harm others, or injure their honour and nobility. Islam emphasises the creation of fraternal relations only for the sake of Allah. ***All Muslims are a single brotherhood***.257[1] It declares that ***each Muslim is a brother of another***.258[2] ***A Muslim is the brother of another Muslim; he is not harsh to the other, harbours no enmity towards him, does not let him down, and does not humiliate him.*** A Muslim is forbidden to another — ***his blood, his property and his honour***. Pointing towards his breast, the Holy Prophet ***may blessings of Allah and peace be on him*** said ***taqwªa is right here.***259[3] ***None of you truly believes until he loves for his***

257[1] al-¶Hujurªat, 49:10.

258[2] ªAl Imrªan: 31:103.

259[3] Muslim.

brother what he loves for himself.260[4]

Muslims, in their love for each other and mutual compassion, are like one body in that when any part grieves the entire body responds to it.261[5] ***Those who love one another will be under the shadow of the Throne.***262[6]

It is this fraternity that provides us with unmatched instances of mutual compassion, unselfishness and reciprocal co-operation among Muslims. We reproduce here some of these instances.

? ¶Hazrat Mu'ªawiyah *may Allah be pleased with him* sent ten thousand dirhams to ¶Hazrat Aishah *may Allah be pleased with her*. She was fasting at the time but she distributed all the money leaving nothing to herself. Her maid servant complained that at least she could have bought meat for ***Iftªar***263[7]. She replied, "If you had advised me earlier I might have done so."264[8]

? ¶Hazrat Umar *may Allah be pleased with him* sent four hundred dinªars to ¶Hazrat abªa Ubaidullªah *may Allah be pleased with him* and directed the carrier to busy himself there to see what he does with the money. ¶Hazrat Ubaidullªah prayed for the sender. Then he immediately bestowed small amounts of the grant to different people. He kept nothing to himself. ¶Hazrat Umar then sent a like amount to ¶Hazrat M'ªaz *may Allah be pleased with him*. He gave similar instructions to the slave who carried the amount to observe how the grant is used. M'ªaz did nothing different from what Ubaidullªah had done. His wife who had been peeping, lamented, "We are also poor! Give some to us, too!" Only two dinªars had remained with him at that time, ¶Hazrat M'ªaz cast those towards her. When the slave reported the account to ¶Hazrat Umar, he said, "They are all brothers of each other".265[9]

? In the times of ¶Hazrat Umar a severe famine occurred. A caravan made up of a thousand camels and belonging to ¶Hazrat Usmªan arrived from Syria. Several merchants offered to buy all of it. He asked them the profit they would pay him. "Five per cent," they said. He answered that he could get more profit than they had offered. They argued with him that they did not know of any merchant who would offer him more than they had quoted. He revealed to them, "I know of one who repays a profit above seven hundred to a dirham". He

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260[4] Bukhªarªi and Muslim.

261[5] Muslim and A¶hmad.

262[6] Muslim.

263[7] *Iftªar* is to break the fast at sunset.

264[8] ¶Hªakim.

265[9] ¶Tabarªanªi.

then recited the verse of the Noble Qur'ªan in which Allah has mentioned this profit.266[10] "O traders! Bear witness with me that I donate all this to the poor people of Madinah!"

? Mercy.

To be merciful is to be tender of heart. The inner feelings are very elegant and refined. A merciful person is soft to others; he shares their sorrow and pain. One endowed with this quality is not oppressive, cruel or criminal minded. It drives him to think of the good of all. ***Whoever shows mercy to others, Allah is merciful to him***.267[11] The quality of mercy is snatched away from the unfortunate evil-minded.268[12] A person cannot be a believer in the full sense of the word if he is without mercy. Islam teaches us to be merciful to fellow humans and to animals too. ***It was because she had given water to a dog that a prostitute was forgiven her sins***. ***On the other hand, a woman was sent to Hell for letting a cat die of hunger***. It was because they followed the teachings of Islam that Muslims were full of mercy and compassion. ¶Hazrat Amr bin al-Aas ***may Allah be pleased with them*** conquered Egypt. While he was camping, a pigeon built a nest in his tent. When he decided to move ahead, instead of uprooting the nest, he left his tent intact. The result was that other habitations were built besides the tent and the place came to be known as ***Madinat-ul-Fastºat.***

During the Days of Ignorance, ¶Hazrat Umar ***may Allah be pleased with him*** was very rude and harsh; but, after he embraced Islam, it seemed as though mercy flowed from his heart.

When ¶Hazrat Abu Bakr ***may Allah be pleased with him*** saw out the army of ¶Hazrat Usªamah ***may Allah be pleased with him*** he bade them not to kill any woman, aged person or child. He instructed them not to uproot any tree or chop any fruit-bearing tree, and not to kill those who reside in churches.

So much so that Islam set up centres to look after dogs.

Islam also founded trusts to provide the poor with necessities for their marriage. Trusts were created for the sick and the travellers so that they were attended to and fed. A trust was also created to help out employees who broke their master's utensils so that they could reimburse them and protect them from the punishment of an angry master. Likewise, trusts were created to provide clothes, food and so on. ***Madrasah*** were also built. The qualities of mercy and tenderness prompted our ancestors to do these things.

266[10] al-Baqarah, 2:261.

267[11] Tirmizªi, abªu Dªawood, A¶hmad.

268[12] Tirmizªi, abªu Dªawood.

? Selflessness.

Selflessness is to prefer others over oneself in matters involving profit and personal interests. This is a great psychological awakening. When it is done with the aim to seek the pleasure of Allah then it is a sign of true faith and pure soul. It is a strong pillar supporting collective and mutual assistance. The Noble Qur‘ªan created a sense of fraternity among Muslims and declares a selfless person as a successful person.269[13] The ***Ansªars*** offered equal share to the ***Muhªajirs*** presenting a grand example of selflessness that is not found anywhere else. Thus we learn that when a companion of the Holy Prophet ***may blessings of Allah and peace be on him*** was presented a piece of a sacrificial animal, he gave it as a gift to another who passed it on to a third who to a fourth. In short, each of them preferred the other over himself until the item returned to the first person.270[14]

The Mother of the Believers, ¶Hazrat Zainab ***may Allah be pleased with her*** was known as ***Umm-ul-Masª***akeen because of her selflessness. At the time of distribution of gifts, ¶Hazrat Umar ***may Allah be pleased with him*** sent her share. She promptly distributed all of it among different people. ¶Hazrat Aishah ***may Allah be pleased with her*** disbursed ten thousand dirhams in charity.

During the battle of Yarmªuk, a wounded person asked for water. When water was brought to him, he heard another voice call for it so he indicated that water be taken to him. As he was about to sip it, a third person was heard calling for water so he pointed out that water be taken to him. Each one of them preferred the other over himself and, meanwhile, breathed his last dying the death of a martyr.

? Forgiving and overlooking.

This is great mental attribute. This characteristic entails forgiving the offender no matter how oppressive he is and yielding one’s rights to him. However, first, the aggrieved person must be strong enough to retaliate (and forgive in spite of being capable of seeking redress).

Second, the oppression does not involve persecution of Islamic rites otherwise the generosity of forgiving is misplaced and tantamount to laying down arms. It is then disgraceful and frustrating.

It is a good habit to forgive and condone. We must encourage this habit.271[15] It is instrumental in fostering love and friendship.272[16] It is a feature of the pious.273[17] Our

269[13] al-¶Hashr, 59:9.

270[14] Imam Ghazªalªi’s *Ahyªa-ul-Uloom.*

271[15] al-Baqarah, 2:237.

272[16] Fu¶s¶silat, 41:34.

273[17] al-Furqªan 25:63 and ªAl Imrªan 3:134.

ancestors were tenderness personified. They were quick to pardon and turn a blind eye to wrongs committed against them. Some incidents are narrated here.

? Once, Caliph Mªamoon-ur-Rashªid summoned his slave. On not getting a response, he called him again in a louder voice. A Turk slave appeared complaining, “What! A slave has no right to eat or drink? Hardly do I move away from you and you call me again. How long will this go on?” On hearing this outburst, the Caliph, his head lowered, kept quiet for a long time. Finally, he remarked, “If the manners of the master are good, the behaviour of his servants are bad. To improve our servants’ manners, we will not lower our manners.”

? ¶Hazrat Zain-ul-ªAbideen bin al-¶Husain *may Allah be pleased with them* once summoned his slave. He called out twice but no reply was forthcoming. When the slave did come, he asked him, “Did you not hear me?”. “Why not!”, I did hear you. “Then why were you late to respond?”, asked the master. The slave’s reply was, “I do not fear you. I am aware of your good manners.” He said, “Thanks to Allah! My slave is not afraid of me.”

? We know of him, too, that once he was on his way to a mosque when someone abused him. One of his slaves was on the point of punishing the offender but he restrained him. “Do not say anything to him." Then, addressing the offender, he said, “Sir, I am worse than what you have just said about me. You know of only some of my bad qualities; there are more of them that you do not know. If you like, I may recount those to you.” On hearing this, that man was ashamed of himself. ¶Hazrat Zain-ul-ªAbideen took off his shirt and gave it to the man who now vowed, “I bear witness that he is among the descendants of the Messenger of Allah *may blessings of Allah and peace be on him*”.

? Again, we have of him that a slave dropped a clay pot on his feet thereby injuring him. The slave was swift to quote the Qur‘ªan “... and who suppress their anger”. Zain-ul-ªAbideen said, “I have checked my anger”. But, the slave continued to quote, “... and pardon people”.

“I have forgiven you.” The citation continued from the other side, “... Allah loves those who do good.” His response was, “Go! I have set you at liberty!”274[18]

? ¶Hazrat Abu Bakr was unhappy with one of his relatives in his care, Mis¶tah, because he was involved in the affair of ***ifk***275[19]. He swore that he would no longer spend money on him and that he would snap all ties with him. Allah forbade him from doing so and decreed that he should forgive and condone.276[20] Therefore, ¶Hazrat Abu Bakr instantly excused him and restored his maintenance allowance. This trait was part of the lives of the companions. They obeyed the Holy Prophet *may blessings of Allah and peace be on him* and followed his excellent example.

274[18] ªAl Imrªan, 3:134.

275[19] *ifk* is the affair of slander, see: an-Nªur, 24:11-20.

276[20] an-Nªur, 24:22.

He said, ***Whosoever checks himself when angry must know that Allah will call him to Him ahead of all creation on the Day of Resurrection. Then, He will offer him a choice of the big eyed ¶Houris.***277[21] This characteristic is a step towards achieving honour and nobility.278[22]

? Courage and bravery.

Courage and bravery are signs of complete faith in Allah, the Exalted. They prove one's belief in predestination. Second to the Holy Prophet ***may blessings of Allah and peace be on him*** in complete and vigorous faith was his companion Abu Bakr ***may Allah be pleased with him***. This was underscored on different occasions. On the death of the Holy Prophet many brave companions were unnerved. Even Umar ***may Allah be pleased with him*** bold and courageous as he was, was overwhelmed. ¶Hazrat Abu Bakr stood up in the assembly and said, "Whoever worshipped Mu¶hammad may blessings of Allah and peace be on him must know that he is dead; but, he who believes in Allah, the Gracious, and worships Him, then He is ever-living"**.** Then he recited the verse of the Qur'ªan that begins with the words: ***Mu¶hammad is a messenger.***279[23]

Again, when on the point of death, the Prophet decided to despatch the army of Usªamah the companions were hesitant. They requested ¶Hazrat Abu Bakr to defer its despatch so that they may be at hand to meet any contingency. However, he turned down their plea and made it clear to them that he would abide by the decision of the Prophet no matter what happened.

Likewise, he was firm and resolute against those who refused to pay ***zakªat***. He did not care if anyone opposed him. He asserted, "By Allah, if they refuse to give so much as a camel's rope that they were wont to give to the Messenger, I will fight them for it." Courage to uphold truth is ***jihªad*** of a high order.280[24] A person who is martyred for the cause of executing the command of Allah, and for the espousal of Truth, is called the ***Chief of Martyrs.***281[25] The Holy Prophet ***may blessings of Allah and peace be on him*** urged his companions not to be deterred by anyone when advocating Truth and keeping aloft the words of Allah.282[26] Allah has eulogised such people.283[27]

277[21] abªu Dªawood.

278[22] ¶Tabarªanªi.

279[23] ªAl Imrªan, 3:144.

280[24] abªu Dªawood, Tirmizªi, ibn Mªajah.

281[25] ¶Hªakim.

282[26] Muslim.

283[27] al-A¶hzªab, 33:39.

Once, Shaikh Uz bin Abdus Salªam confronted the king of Egypt, Najmuddªin Ayyªub. "O Ayyªub, tell us what will be your reply in His assembly when Allah asks you ***How is it that, although We established you as king over Egypt, you allowed wine to be sold there?*** "

The king queried, "Is it so?". The Shaikh confirmed that wine was being sold and pointed out the place where prohibited acts were committed. The king confided that he knew the man since the times of his father. "Then you are of those who will say ***we found our forefathers on this path and we are only following in their footsteps.***"284[28] This statement had its effect and the king forthwith ordered that the business be disallowed.

Whenever ¶Hazrat Salmah bin Dinªar visited ¶Hazrat Mu'ªawiyah ***may Allah be pleased with him*** he would call out "O servant, Assalªamu Alaikum!" People advised him that he should say "Assalªamu Alaikum, O Amªir". He always refused to correct himself saying, "O Mu'ªawiyah! You are the servant of this ***Ummah***. Allah has employed you for the supervision of this ***Ummah"***.

¶Hazrat abªu ¶Hazim would talk to Caliph Sulaimªan bin Abdul Malik in similar outspoken manner.

2, Care for the right of others.

To care for the rights of society is a necessary part of the excellent psychological principles.

The psychological principles are the inner motivating forces while the consideration of the rights of others are the apparent consequences. We may describe the former as the spirit and the latter as the body. We must teach our children to give the rights of their parents, relatives, neighbours, teachers, companions and elders.

? The rights of parents.

Parents have great privileges. We must explain this to children. It is their privilege that their children treat them with civility, obey them, serve them and deal with them well. Teach them the ***A¶hºadºith*** that tell us of the rights of parents. We reproduce some of these ***A¶hºadºith*** below.

? The pleasure of Allah lies in the pleasure of the parents.

The doors of Paradise are opened up for those who are careful in their treatment of their parents. If they are displeased then Allah the Exalted is displeased too. He remains displeased as long as amends are not made.285[29]

284[28] az-Zukhruf, 43:23.

285[29] Bukhªarªi.

? 'To be good to parents is superior to jihªad in the cause of Allah.

When a person sought the permission of the Holy Prophet ***may blessings of Allah and peace be on him*** to participate in ***jihªad***, he enquired if his parents were alive. On being told that they were alive, he exhorted the man to perform ***jihªad*** in their service; that is, serve them unflinchingly.286[30] Similarly, when ¶Hazrat Jªahmah ***may Allah be pleased with him*** asked to be allowed to take part in ***jihªad***, the Holy Prophet ***may blessings of Allah and peace be on him*** advised him, "Serve your mother. Paradise is below her feet."287[31]

? To pray for parents when they have died and to respect their friends.

The Noble Qur'ªan also counsels us to pray for them.288[32] When their offspring pray for them, the ranks of the dead are elevated. They will ask, "O Lord, how is this?" The Lord will reply, "Your son has prayed for you."289[33] Someone once asked whether his parents had any right over him once they had died.

Our beloved Prophet ***may blessings of Allah and peace be on him*** confirmed that they had, "Offer their funeral prayers, seek forgiveness for them, fulfil their obligations, respect their friends and be kind and courteous to their relatives."290[34]

On his way to Makkah, ¶Hazrat ibn Umar ***may Allah be pleased with him*** met someone. ¶Hazrat ibn Umar greeted him, let him sit by him on the donkey and gave him his turban that he had wrapped over his head. When asked the reason for honouring him so, he said "His father was a friend of my father. I have seen in a ***¶hadªith*** that ***piety of the highest order is to honour the friend of one's parents***.".291[35]

In showing respect, the mother enjoys a preferential treatment over the father.

Once, the Holy Prophet ***may blessings of Allah and peace be on him*** gave the command thrice that one must treat one's mother with courtesy; only the fourth time he mentioned the father.292[36] The pangs of birth that a mother endures cannot be requited in any manner —not even if a son

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286[30] Bukhªarªi.

287[31] A¶hmad and Nasªaªi.

288[32] al-Isrªa`, 17:24.

289[33] Bukhªarªi *(adab-ul-mufrad*).

290[34] abªu Dªawood, ibn Mªajah, ¶Hªakim.

291[35] Majmu'az-Zawªaid.

292[36] Bukhªarªi.

carries her on his shoulders and orbits round the ***Ka'bah*** as part of her ***¶Hajj*** rites.293[37] A mother suffers much pain and agony, more than a father does, when she carries her child in her womb, gives him birth, nourishes him with her milk and sees him grow up and rears him along. Therefore, we are commanded to be more courteous to her than to the father.294[38]

In any case, it is natural with the mother to be more loving and compassionate than a father is. When a child gets his mother's love and doting treatment, he is sometimes careless in treating her and giving her rights. ***Shari'ah***, however, enjoins upon us to be more civil to her. Her love for her children causes her to forgive every act of disobedience in them and on finding them in difficulty she clutches them to her bosom.

Disobedience to parents is a grave sin. It is reported of a person that he could not utter the ***kalimah*** when he was in a moribund state. The Holy Prophet ***may blessings of Allah and peace be on him*** was informed of this. He asked if his parents were alive. When told that his mother was alive, he asked her about her son. She praised him saying, "He is generous and pious." The Prophet asked her, "How is he with you?" She replied that she was displeased with him because he preferred his wife over her.

He said, "He is unable to recite the ***kalimah*** because he has displeased his mother." Then he addressed Bilªal, "Collect firewood and light a fire so that this man may be cast into it." The woman protested, "O Allah's messenger! Will you put my darling into the fire while I am here?" May Allah bless him and shower peace on him, he said, "Then, you forgive him! And be pleased with him! Unless you do so, his prayers, his fasts, the charities that stand in his name will not avail him in the least." The woman spontaneously forgave him. He was able to recite the ***kalimah*** and he died peacefully. After the funeral prayers, he stood at the edge of the grave and said, "The curse of Allah is on him who prefers his wife over his mother. His ritual prayers will not meet approval, be they mandatory or optional."295[39]

? Behaviour towards parents.

Do not walk ahead of your parents. Do not call them by name. Do not sit with your back to them. Do not be annoyed at their advice. Do not use a thing that they intend to use. Do not sit at a level higher than them. Do not go against their instructions. Deal with them softly. Do not chide them.296[40] Do not stare at them.297[41] Do not reproach them.298[42] The children of

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293[37] ibn Kathªir.

294[38] Tirmizªi.

295[39] abªu Lais, ¶Tabarªanªi, A¶hmad.

296[40] al-Isrªa`, 17:23-24.

297[41] Majmu'az-Zawªaid.

298[42] Majmu'az-Zawªaid.

our worthy fathers abided by these values.299[43] Then they enjoined upon their offspring to adopt these mores.300[44] Once, on a cold night, firewood was not available, ¶Hazrat Fazªil bin Ya¶hyªa, who was there, kept a night long watch holding a lamp under a utensil containing water so that his father may use it in the morning.301[45] These were the people who did not to hesitate to divorce their beloved wives too if their parents ordered them to do so.302[46]

? A warning against being disobedient.

To stare at one's father in wrath is an act of disobedience towards him. To consider himself at par with his father and feel it unjustified to stand in his honour and to be unwilling to introduce him to others are also loathsome acts of disobedience.

If he does not maintain his parents or frowns on performing any task for them, he is disobedient. Other acts of disobedience are to speak a word of contempt, to raise his voice or to be rude to them. It is abhorrent behaviour to use stern language with them, to insult them, to abuse them and to hurt them.

The Holy Prophet has warned us against being defiant to parents and snapping terms with them. He said that the reward against good deeds is wiped out in such circumstances. He has termed the ascribing of partners to Allah, giving false testimony, and disobeying parents as the gravest sins.303[47] Admittance to Paradise is disallowed to an alcoholic, a disobedient child, and a cuckold.304[48] It is a grave sin to abuse one's parents.305[49]

The Holy Prophet ***may blessings of Allah and peace be on him*** has decreed that parents must not be disobeyed.306[50] The punishment against disobedience to parents is not held in abeyance for the next world but begins to be awarded in this life.307[51] ¶Hazrat Awªam bin Hoshab witnessed a grave open up after A¶sr. Its occupant came out, a donkey's head adorning his human body. He brayed three times. Then he was confined into his grave again. ¶Hazrat

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299[43] Uyoon-ul-akhbªar.

300[44] Majmu'az-Zawªaid.

301[45] Uyoon-ul-akhbªar.

302[46] ibn ¶Hibbªan, ibn Mªajah and Tirmizªi.

303[47] Bukhªarªi and Muslim.

304[48] A¶hmad, Nasªaªi, Bazzªar, ¶Hªakim.

305[49] Bukhªarªi.

306[50] A¶hmad and others.

307[51] ¶Hªakim and Asbahªanªi.

Awªam also saw an old woman there; she was spinning wool. He asked her if she could shed light on this event. She related that the man in the grave was an alcoholic. Whenever, he returned home in an intoxicated state, his mother would admonish him. She would ask him, “How much longer will you consume wine? Fear Allah!” He would retort, “You bray like a donkey does”. Ultimately he died. It was after A¶sr prayers that he had died. The woman continued her account, “Ever since, at this time, his grave splits open, he emerges out in this donkey-man shape, brays thrice and then re-enters his grave that seals upon him once more”.308[52]

Good behaviour towards parents is the basis of uprightness and integrity in every aspect of a man’s life. Therefore, obey them always. Be soft to them. Speak to them with respect. Kiss their hands. Safeguard their honour and reputation. Be civil to them. Act on their directions. Seek their advice. Pray for them often and seek forgiveness for them. Be with them when guests arrive. Wait for their indication.

Do that which pleases them. Do not raise your voice when they are there and never interrupt when they speak. Before you go out, ask for their permission. When they have fallen asleep, you must not wake them up without reason. At the time of eating, take care not to partake of the portion near them. Wait for them to begin eating before you eat. When they are seated, do not sleep or lie down unless they permit you to do so. Do not sit with legs outstretched in their presence. Do not move or walk ahead of them anywhere. When they call you, give them an answer immediately. Show respect to their friends and companions. Avoid him who is not civil to his parents. Finally, pray for your parents particularly when they have died.

? Rights of Relatives.

The Holy Prophet *may blessings of Allah and peace be on him* has told us that we must maintain ties with our relatives. They are in this order parents, grandparents, brothers and sisters, paternal uncles and their wives, children of our brothers and sisters, maternal uncles and their wives, father’s sisters followed by relatives next in rank and proximity. He has said that maintaining these ties is instrumental in obtaining Allah’s help.309[53] Teach your children these rights when they are young so that they observe these. The Noble Qur‘ªan also urges us to develop ties with kinsfolk and to be good and kind to them.310[54] It has asked us not to snap ties with kinsfolk, terming it an act of rebellion and mischief that attracts severe torment.311[55]

308[52] Asbahªanªi and others.

309[53] abªu Dªawood and Tirmizªi.

310[54] an-Nisªa`, 4:1, 36, al-Isrªa`, 17:26.

311[55] ar-Ra‘d, 13:25, Mu¶hammad, 47:22,23.

Preservation of ties is a sign of belief in Allah and the Day of Resurrection.312[56] It ensures a longer life and increased provisions.313[57] It wards off agony at the time of death.314[58] The nation that practices it attains prosperity and abounds in riches.315[59] Their sins are pardoned and their lapses are expiated.316[60] The final questioning is lenient for them and they are allowed entry into Paradise.317[61]

By breaking bonds one distances oneself from Paradise318[62], the keeping-up of relations elevates one's ranks.319[63]

Therefore, instil these virtues in the minds of your children so that they love their relatives and refrain from breaking ties with them.

? Rights of neighbours.

Our neighbour is the person who resides within forty houses to the right or left, above or below our house.320[64] There are four principles around which a neighbour's rights evolve. These are ***not to cause him difficulty***, ***protect him from one who intends to harm him***, ***deal with him nicely***, and ***tolerate and forgive his ill-temper and rudeness***.

? Do not harm your neighbour.

A person may harm his neighbour or cause him difficulty in various ways. Adultery, theft, abuse, throwing rubbish are some of the acts that harm one's neighbour. Adultery is the worst of offences. We are warned in very stern language to keep away from it. Fornication with the wife of a neighbour is more offensive than adultery with ten women.321[65] Committing theft at a neighbour's house is also very offensive.

312[56] Bukhªarªi and Muslim.

313[57] Bukhªarªi and Muslim.

314[58] abªu Ya'li.

315[59] ¶Tabarªanªi and ibn ¶Hªakim.

316[60] ibn ¶Hibbªan and ¶Hªakim.

317[61] Bazzªar, ¶Tabarªanªi and ¶Hªakim.

318[62] Bukhªarªi and Muslim.

319[63] Bazzªar and ¶Tabarªanªi.

320[64] ¶Tabarªanªi.

321[65] A¶hmad and ¶Tabarªanªi.

To preserve one's neighbour from harm is to strengthen one's faith.322[66] It is an achievement worthy of pride to protect the life, property and honour of one's neighbour.

? Protect your neighbour.

Not being cruel to one's neighbour and giving him security is a sign of purity of soul and nobility of character. Arabs regarded it a glory and a feat to protect their neighbours and to co-operate with them. Poets have read much poetry on this topic.323[67]

The Holy Prophet ***may blessings of Allah and peace be on him*** has described ***a Muslim as one who helps his brother, protects him, does not hand him over to his enemy, and does not oppress him***.324[68]

? Fair dealing with neighbours.

Fair dealing with one's neighbour does not end up with not causing him harm and protecting him from an oppressor. It also entails upon one ***to condole with him at a time of distress, to congratulate him on an happy event, to visit him when he is ill, to be the first to greet him, and to guide him in worldly and religious affairs***. It is regarded as weakness of faith to shut up one's doors on him for one's own security. He is not a believer whose neighbour is not safe from his mischief. The characteristics of a believer are:

He helps his neighbour, gives him loan, sees to his needs, asks after him when he is ill, congratulates him at happy times, condoles with him on sad occasions, offers his funeral prayers when he dies, does not raise his house above his neighbour's, sends him gifts, etc.325[69]

A believer respects his neighbour.326[70] Allah the Exalted has ordered us to do so.327[71] Even a non-Muslim neighbour has rights over you.328[72] We must give him what he needs, for instance, salt, flour, water and so on when he asks for it. Those things that are normally borrowed must be given unfalteringly. In days gone by, people took pride in good neighbours.

322[66] Bukhªarªi and Muslim.

323[67] see *Tarbiyat-e-Aulªad*, vol. 1, pp 399, 400.

324[68] Bukhªarªi and Muslim.

325[69] Kharªa`i¶tªi and ¶Tabarªanªi.

326[70] Bukhªarªi and Muslim.

327[71] an-Nisªa`, 4:36.

328[72] ¶Tabarªanªi.

? Tolerate the mischief of a neighbour.

We have seen that it is a praiseworthy act not to create difficulties for our neighbours. However, if we go further and maintain good rapport with them even in the face of their oppressive behaviour, our conduct will be instrumental in raising our ranks. The shortcomings of our neighbour must be concealed. His faults must be overlooked.

His excesses must be forgiven and met with generously.329[73] ***To overlook and pardon is to create friendship and intimacy***.330[74]

? Rights of teachers.

We must teach our children to give their teachers their rights. The Holy Prophet ***may blessings of Allah and peace be on him*** was very particular about it. He announced that the person who denies the rights of his teachers and scholars is an outcast.331[75] He has enjoined upon us to show humility to our teachers.332[76] It is regarded as hypocrisy not to respect the scholars.333[77] He sought refuge from the times when scholars would not be esteemed.334[78] At the time of burying the martyrs of the Battle of Uhud, he gave instructions to bury the scholars first.335[79]

Therefore, impress upon the children that they must be humble to their teacher. They must act on his advice and must keep him happy. Conduct yourself with your teacher as a patient acts with his doctor.

Imam Shªafa'ªi ***may Allah have mercy on him*** was humility personified with his teachers. ¶Hazrat ibn Ibªad ***may Allah be pleased with him*** would hold the packsaddle of the beast of ¶Hazrat Zaid bin Thªabit ***may Allah be pleased with him.*** He would say that we are commanded to deal with our scholars in this manner. Knowledge can only be acquired if humility and submission are found in the student. He must hold the teacher in honour and respect. Let him regard his teacher as a perfect person. In earlier times, students were careful to turn the pages of their books so softly that their teacher might not hear the movement of the leaves. He must talk to him politely and with respect and know his rights. He must uphold his status in all sincerity, pray

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329[73] Bazzªar and ¶Tabarªanªi.

330[74] Fu¶s¶silat, 41:34.

331[75] A¶hmad, ¶Tabarªanªi, ¶Hªakim.

332[76] ¶Tabarªanªi in Ausat.

333[77] ¶Tabarªanªi in Kabªir.

334[78] A¶hmad

335[79] Bukhªarªi.

for him and respect his children, relatives and friends. When he has died, the student must offer charity on his behalf.

If a teacher is strict, the student must tolerate him. On every occasion, let the blame rest on you and ask him to pardon you. A great deal of patience has to be exercised while obtaining knowledge.

Sit down before your teacher with humility and reverence and always be attentive to him. Do not look sideways. Refrain from all movement that is against etiquette. Do not toy with yourself while the class is in progress. It is a misconduct to clean your nostrils or yawn. Do not snap your fingers. Do not speak to your teacher unnecessarily. Do not laugh loudly. When sneezing, keep the sound low and cover your face with the hands or a handkerchief. Be ever ready to serve your teacher.

Do not enter the house of your teacher, or his study, without his permission whether he is alone or in company. Knock at the door politely. Go to him well dressed and in good appearance freeing yourself of other thoughts. If he is not there, wait for him. If he is resting, do not wake him up but wait for him to arise. Even when you already know what he says, do not interrupt him but listen to him carefully so that he does not feel that you are not fully attentive. Do not ask again what you have understood already.

Parents must urge their children to seek the company of Ulamªa and jurists. However, if a teacher is an atheist or a materialist, keep away from him. Do not let him trap your children in his snare. Rather, save others too from his atheistic and blasphemous ideas. Use your full force to check him and to circulate truth. Teach your children to speak the truth before their teachers.

? Rights of companions.

It is imperative that we select good, believing companions for our child. A companion has great influence on the character and habits of the child. He pulls towards himself. A man is known by his friends. The Holy Prophet ***may blessings of Allah and peace be on him*** cited the example of a good companion as the one with musk and of a bad companion as the owner of a kiln. The first will give you some musk in gift; even if he does not, the fragrant smell will be yours as a compliment. The owner of the kiln, on the other hand, may burn you or cause your clothes to burn; even if he does not do so, you will have to endure the smoke anyway.336[80] We must keep the company of a good person337[81] and shun the company of an evil person.338[82]

336[80] Bukhªarªi and Muslim.

337[81] abªu Dªawood and Tirmizªi.

338[82] ibn Asªakir.

Before building a friendship, see well who it is with whom you make friends because a man is identified through his friends.339[83]

The rights a friend enjoys include:

? To greet him at the time of the meeting.

Islam holds greeting someone and serving food as the best of conducts.340[84] To exchange greetings with one another is to develop mutual love.341[85]

? Visiting a sick person.

It is the right of a sick person that we visit him342[86] and ask after him. Other rights of Muslims over one another are that they escort the funeral, respond to a greeting and pray for the Muslim who utters the prescribed formula on sneezing.343[87]

? Response to sneezing.

According to a ***¶hadªith***, when a Muslim sneezes we must respond by praying, ***yar hamuk Allah***, that is, ***May Allah have mercy on you***.344[88]

? To meet for the pleasure of Allah.

When a person meets his Muslim brother merely for the sake of Allah, a caller calls out, ***May you keep well, may your walk up to him be blessed. Indeed, you have built your house in Paradise***.345[89] When a person travels to another habitation to meet his Muslim brother, ***Allah appoints an angel to receive him at the entrance there and to convey to him the happy tidings that he is the beloved of Allah***.346[90]

339[83] Tirmizªi and abªu Dªawood.

340[84] Bukhªarªi and Muslim.

341[85] Muslim.

342[86] Bukhªarªi.

343[87] Bukhªarªi and Muslim.

344[88] Bukhªarªi.

345[89] ibn Mªajah and Tirmizªi.

346[90] Muslim.

? To assist him in times of difficulty and worry.

A Muslim is the brother of another Muslim. He does neither oppress him nor leave him in the lurch. He is always ready to satisfy his needs. The person who removes the misery of a Muslim must remember that on the Day of Resurrection, Allah will eliminate his misery. He will conceal the faults of him who conceals the faults of a Muslim.347[91]

? To accept the invitation of a Muslim.

. A Muslim has five rights over another.
He must respond to his greetings.
He must visit him when he is ill.
He must offer his funeral prayers on his death. He must visit him when he invites.
He must respond when he sneezes.348[92]

? To offer congratulations on different events.

On emerging out of the mosque after the Friday prayers, a person must tell his Muslim brother, ***May Allah accept it on my and your behalf***.349[93] When Allah had accepted the repentance of ¶Hazrat Ka'b ¶Hazrat ¶Tal¶hah ***may Allah be pleased with them*** offered him congratulations.350[94] It is among his rights that we congratulate our neighbour on his happy occasion.351[95]

? Offering gifts at different times.

We learn from a ***¶hadºith***, ***Present a gift and win mutual affection***.352[96] Once, The Holy Prophet ***may blessings of Allah and peace be on him*** suggested to some women that they should always exchange gifts even if it were a hoof of a sheep. He said that it was instrumental in creating love and removing jealousy and ill-will.353[97]

347[91] Bukhªarªi and Muslim.

348[92] Bukhªarªi and Muslim.

349[93] Daylamªi.

350[94] Bukhªarªi and Muslim.

351[95] Sªahib-ul-Jami'-ul-Kabªir.

352[96] Mu'ajjam-ul-Ausat of ¶Tabarªanªi, Daylamªi, Muwa¶t¶ta of Imªam Mªalik.

353[97] Mu'ajjam-ul-Ausat of ¶Tabarªanªi, Daylamªi, Muwa¶t¶ta of Imªam Mªalik.

Therefore, meet your neighbour politely whether he is your permanent neighbour or one for a short duration. Display good manners. While travelling too, be good-mannered to your companion and take care of him.

? Rights of our seniors.

These rights are due to everyone who is our senior, be he older in age or superior in knowledge, religion or devotion, honour or nobility, or higher in status and dignity. Respect him and give him his rights. It is known from a ***¶hadºith***: ***When a young man venerates an older man because of his age, Allah the Exalted appoints someone to respect him when he grows old***.354[98] ***He who does not respect and honour an elder person is not of the Muslims***.355[99] ***The glorification of Allah calls upon us to respect an aged Muslim, a Hºafiz of the Qur`ºan, and a righteous and just monarch***.356[100] We are ordered to respect every person in keeping with his position.357[101]

We must solicit the advice of our elders in different affairs. A senior person must be given priority in an assembly. We must proceed with him to a feast. The companions ***may Allah be pleased with them*** were known to commence their celebrations with the Holy Prophet ***may blessings of Allah and peace be on him.*** Then it would be the turn of the person seated to his right. A senior person must be asked to lead the prayers. Also, he must be requested to remain ahead during a meeting or settlement of an affair. We are directed to let an intelligent man lead the prayers.358[102] When speaking to people, our beloved Prophet gave priority to an elder person.359[103] The young should be warned against being disrespectful to the elders. They must be told that only hypocrites defame and insult the aged, the scholars and an upright ruler.360[104]

Social and religious conduct towards the elders:

? Modesty.

A modest person checks himself from committing evil and being negligent to the rights of elders. He is virtuous and righteous. If we were to personify modesty, it would appear as a pious, righteous person. On the other hand, if vulgarity was personified, it would emerge as a

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354[98] Tirmizªi.

355[99] abªu Dªawood and Tirmizªi.

356[100] abªu Dªawood.

357[101] abªu Dªawood.

358[102] Muslim.

359[103] Bukhªarªi and Muslim.

360[104] ¶Tabarªanªi.

very evil person. Modesty and shyness are adoring qualities. Vulgar speech causes one to regret later.361[105] Modesty is a prominent idiosyncrasy of a religious person.362[106] It is a branch of faith.363[107]

? To arise for the visitor.

We must arise to receive a guest, a traveller or a scholar when any of them arrives. We must instruct our children to do so. ¶Hazrat Fªatimah *may Allah be pleased with her* would rise up to receive the Holy Prophet ***may blessings of Allah and peace be on him***. She would kiss him on the forehead and offer him her seat.364[108] When the Holy Prophet stood up, his companions would get up too and keep standing until he would depart.365[109] When his foster father visited him, the Holy Prophet arose in his honour and spread a sheet of cloth for him. He did the same for his foster mother and foster brother.366[110] He instructed his companions to arise when ¶Hazrat Sa'd bin M'ªaz ***may Allah be pleased with him*** arrived.367[111] However, it is wrong to stand up for a person who expects people to rise up in his honour. We are not permitted too to arise for a sinful, lewd person or to stand up in the manner of non-Muslims.

? To kiss the hands of elders.

The companions ***may Allah be pleased with them*** kissed the blessed hands of the Holy Prophet ***may blessings of Allah and peace be on him***.368[112] It is also known of the companions and their followers that they kissed the hands of their elders.369[113] However, we must not overdo it. While arising in honour of someone, or kissing his hands, we must not exaggerate it and we must be careful not to bow down while standing.

361[105] ibn Mªajah and Tirmizªi.

362[106] Mªalik and ibn Mªajah.

363[107] Bukhªarªi and Muslim.

364[108] Bukhªarªi, abªu Dªawood, Tirmizªi.

365[109] Nasªaªi, abªu Dªawood.

366[110] abªu Dªawood.

367[111] Bukhªarªi and Muslim.

368[112] A¶hmad, Bukhªarªi, abªu Dªawood.

369[113] ibn Asªakir, Bukhªarªi.

3. To observe the general social manners.

Habituate children to follow the general social morals. Etiquette need be observed in everyday life. For instance when they:

? eat, greet, solicit permission, attend an assembly, converse, humour, congratulate, visit the sick, condole, sneeze and yawn.

? Manners of eating and drinking.

The washing of hands before and after meals are a means to obtain blessings.370[114] There is excellence and blessing in the house from it.371[115] Before beginning to eat, we must recite ***Bismillªah*** and after having eaten ***al-¶hamdu lillªah***.372[116] If we forget to recite ***Bismillªah*** on the commencement, then, on remembering during meals, we must recite ***Bismillªahi awwalahu wa ªakhirahu*** (In the name of Allah, the first of it and the last of it)***.*** When he had eaten or drunk, the Holy Prophet ***may blessings of Allah and peace be on him*** would recite (All praise is for Him Who has fed us and given us to drink, and caused us to be of the Muslims.)

One must not find fault with the food. If it is to one's liking, one may eat it otherwise leave it alone. This is ***musnoon***.373[117] We must eat with the right hand and from the food nearest to us. It is not correct to eat from all over the utensil.374[118] While eating we must not recline;375[119] it is a sign of arrogance and may be harmful, too. We are not disallowed to talk while eating.376[120] After partaking of the meal, it is commendable that we pray for the host in the words of the Holy Prophet, (Those who had fasted, broke their fast with you, and ate of your good food and the angels pray for you.377[121])

370[114] abªu Dªawood and Tirmizªi.

371[115] ibn Mªajah and Bayhaqªi.

372[116] abªu Dªawood and Tirmizªi.

373[117] Bukhªarªi and Muslim.

374[118] Muslim.

375[119] Bukhªarªi.

376[120] Muslim.

377[121] abªu Dªawood and Tirmizªi.

When a senior person is present, do not eat before he does. This is ***sunnah***.378[122] Do not belittle the blessing. The Holy Prophet would lick his fingers after eating. If any food has fallen down, pick it up, clean off the dust and eat it.379[123] Do not be arrogant.

Say ***Bismillªah*** before drinking and ***al-¶hamdu lillªah*** after you have drunk. Drink in three sips. It is disallowed to drink in one gulp380[124] or directly from the vessel.381[125] Do not blow into the liquid before drinking it and do not breathe when the cup or glass is on the lips.382[126] It is commendable to eat and drink while in a sitting position. We are told not to eat or drink while standing.383[127] However, when there is a valid reason, we may drink while standing. We must not use a utensil made of gold or silver to drink. To drink in such a utensil is likened to filling one's belly with the fire of Hell.384[128] We must not eat to the full and it is not permitted to overeat. We must divide our bellies into three portions, fill one third with solid food, another third with liquid and leave the rest empty for ease in breathing.385[129]

? Greetings.

The Noble Qur'ªan asks us to greet each other.386[130] It is the most recommended deed in Islam.387[131] Entry into Paradise is through faith, mutual affection and exchange of salutation.388[132] The man who is the first to greet should say: ***Assalªamu Alaikum wa ra¶hmat-ul-lªahi wa barakªatuhu***. The second man must answer: ***wa Alaikum-us-salªam wa ra¶hmat-ul-lªahi wa barakªatuhu***. It would suffice if a person says only, ***Assalªamu Alaikum*** but this earns him a reward worth only ten pious deeds; adding ***wa ra¶hmat-ul-lªahi*** will fetch him reward equal to twenty pious deeds. If he adds ***wa barakªatuhu***, he will be entitled

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378[122] Muslim.

379[123] Muslim.

380[124] Tirmizªi.

381[125] Bukhªarªi and Muslim.

382[126] Tirmizªi.

383[127] Muslim.

384[128] Bukhªarªi and Muslim.

385[129] A¶hmad and Tirmizªi.

386[130] an-Nªur, 24:27 and 61.

387[131] Bukhªarªi and Muslim.

388[132] Muslim.

to a reward that equals thirty pious deeds.389[133] It is incumbent upon the rider to salute the person who is on foot. The pedestrian will salute him who is seated and those who are fewer in number will salute the larger party.390[134] The younger man will salute his elder.391[135] While greeting someone the words must be spoken out for it is wrong to merely gesture with the hands in the manner of Christians or Jews.392[136] We must set an example for our children by taking precedence in greeting our patrons. It is the Islamic procedure. When a non-Muslim salutes, the reply should be only ***wa Alaikum*** and we must not take the initiative.393[137] The person who precedes others in greeting is the closest to Allah, the Exalted.394[138] It is improper to salute the person ***who performs ablution or bathes or is in the toilet, who is eating, who recites the Qur`ªan, eulogises Allah, recites the talbia, delivers a sermon or a lecture, teaches, or recites the azªan or iqªamah.***

Thus a man engaged in any of these activities may not respond if greeted by an unwary person.

? Manners of seeking permission.

The Noble Qur'ªan tells us that children who are yet immature must seek permission to enter their parents' rooms on three occasions. These times are, at night, before dawn because this is the time when one is asleep, and in the afternoon when one has a short nap. These are times when one rests or sleeps. During the day, a person may be in his household attire and he or his wife may not be fully clothed,395[139] or they may not prefer their children to see them. When children are grown up, it is necessary for them to seek permission at all hours before they enter the house.396[140]

How may one ask for permission.

First, he must salute and then ask if he may enter. Once, a man sought the Prophet's permission to enter, he directed the companions to teach him that he must first salute and then ask for permission to enter. The man did accordingly and the Holy Prophet ***may blessings of***

389[133] abªu Dªawood and Tirmizªi.

390[134] Bukhªarªi and Muslim.

391[135] Bukhªarªi.

392[136] Tirmizªi.

393[137] Bukhªarªi and Muslim.

394[138] Tirmizªi.

395[139] an-Nªur, 24:58, 59.

396[140] an-Nªur, 24:58-59.

Allah and peace be on him granted him permission to enter.397[141] When a man seeks permission to enter, he must identify himself by giving his name and ***kuniyah*** or title. When ¶Hazrat Jibrªil *may peace be on him* had taken the Holy Prophet *may blessings of Allah and peace be on him* to the heavens, he introduced both of them by giving their names.398[142] The companions emulated this practice.399[143] A person must ask permission three times. If it is not forthcoming even the third time, then he must go away. Enough time must be allowed between the requests to permit the master of the house to finish his prayers, if he is so engaged, before he answers the call.400[144] The door must be knocked at gently particularly if it is the house of one's teacher, father or an elder. The companions *may Allah be pleased with them* knocked at the door of the Holy Prophet *may blessings of Allah and peace be on him* with their fingers or nails.401[145] The knock must be sufficiently loud for the owner of the house to hear it. When he knocks the door, he must stand to a side so that he does not happen to see into the house. Otherwise, the purpose of knocking the door is defeated.402[146] This was the practice of the Holy Prophet.403[147] It is a sin to peep into the house. There is no retaliation against the master of the house if he were to extract the eyes of the man who peeps into his house.404[148] If the owner of the house asks the visitor to turn back, he must go away405[149] without taking an offence.

? Etiquette of Assembly.

Teach your children to shake hands with those that they meet in a gathering. When two Muslims shake hands, praise Allah and seek His forgiveness, then Allah forgives them both.406[150] They are pardoned even before they separate.407[151] This also creates love and removes jealousy and hostility.408[152] The visitor must sit down wherever the owner of the

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397[141] abªu Dªawood.

398[142] Bukhªarªi and Muslim..

399[143] Bukhªarªi and Muslim.

400[144] Bukhªarªi and Muslim.

401[145] Bukhªarªi.

402[146] Bukhªarªi, Muslim and ¶Tabarªanªi.

403[147] abªu Dªawood.

404[148] Bukhªarªi and Muslim.

405[149] an-Nªur, 24:27 & 28.

406[150] ibn-us-Sani and abªu Dªawood.

407[151] Tirmizªi and ibn Mªajah.

408[152] Mªalik.

house asks him to sit because he is aware of the places but if he asks him to return then he must go back.409[153] If people are sitting in a row, then he must sit with them. He must not sit with his back towards anyone. We are told that a curse descends on those sitting out of order.410[154] However, when there is a paucity of space sitting out of line is excused. It is a sin to sit between two people unless both of them permit it.411[155] The companions *may Allah be pleased with them* would sit down wherever they found a place to sit in the gathering.412[156] However, if the visitor is a scholar or a man of dignity, then those in the assembly, or the owner of the house, must offer him a suitable place. We find in a ***¶hadºith***, ***Give places to people according to their position***. When the deputation of Abul Qais had arrived, the Holy Prophet *may blessings of Allah and peace be on him* had invited their chief to sit next to him.

When there are three persons together, two must not indulge in a private conversation413[157] excluding the third lest he feels insulted. However, if there are more than three persons, then any two may engage in a separate conversation in a manner that does not create suspicion. A person who leaves his place to attend to something, and then comes back, has more right to his seat than any one else.414[158] When a visitor intends to go he must ask the owner to arrange for him to leave without the women being seen.415[159] He must recite this prayer to atone for any vague talk in the assembly. You are free of blemish O Allah! Praise is for You! I bear witness that there is no deity except You. I seek Your forgiveness and I repent to You!416[160]

? Etiquette of Conversation.

When they are young, teach your children the manners of conversation. They should be taught proper literary language. Particular stress must be on speaking Arabic eloquently. It is the language of the Qur'ªan, the Prophet, and Islam's devoted people. It is also the language of Paradise. The Holy Prophet *may blessings of Allah and peace be on him* has described a pure, fluent language as a beauty.417[161] He was the most eloquent speaker.418[162] We must talk slowly,

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409[153] an-Nªur, 24:28.

410[154] abªu Dªawood and Tirmizªi.

411[155] abªu Dªawood and Tirmizªi.

412[156] abªu Dªawood and Tirmizªi.

413[157] Bukhªarªi and Muslim.

414[158] Muslim.

415[159] Bukhªarªi and Muslim.

416[160] ¶Hªakim.

417[161] ¶Hªakim.

with pause so that the listener has no difficulty in picking up the words. The Holy Prophet did not speak fast; his words could be distinguished easily; his listeners heard and understood him without difficulty.419[163] However, it is wrong to exaggerate eloquence and speak unnaturally.420[164] The conversation of the Holy Prophet was clear, neither very brief nor verbose.421[165]

The speaker must deliver his speech according to his audience.422[166] He must not raise its level above the comprehension of his listeners.423[167] He must not be so brief that his message is not conveyed and he must not be long and tedious. The Holy Prophet ***may blessings of Allah and peace be on him*** was very particular about this.424[168] In spite of the desire of the people to listen to him, he took a moderate course so that no one was burdened.425[169] However, the speech may be interspersed with verses of the Qur'ªan, ***A¶hºadºith***, poetic phrases and idioms thereby keeping the listeners attentive. The mind also tires like the body does. Therefore, the speaker must delight his audience with witty quotations and words of wisdom.

Listeners, on their part, must pay attention to what is said and not let the speaker feel uneasy by their inattention.

The companions ***may Allah be pleased with them*** listened to the beloved Prophet ***may blessings of Allah and peace be on him*** with rapt attention. When any one of them spoke, the Holy Prophet listened to him attentively.426[170]

The speaker must keep all listeners attentive so that each of them feels he is addressed. This was how every one of his listeners felt that the Holy Prophet ***may blessings of Allah and peace be on him*** was speaking to him and that he was close to him.427[171]

418[162] Shirªazªi and Daylamªi.

419[163] Bukhªarªi, Muslim, abªu Dªawood and Ismªa'ªilªi.

420[164] abªu Dªawood and Tirmizªi.

421[165] Bukhªarªi and Muslim.

422[166] Daylamªi.

423[167] Bukhªarªi and Muslim. and Daylamªi.

424[168] Muslim, A¶hmad, abªu Dªawood.

425[169] Bukhªarªi and Muslim.

426[170] abªu Dªawood.

427[171] ¶Tabarªanªi.

The speech must be interpolated with witty sayings so the listeners do not tire. The Holy Prophet would smile during his sermon wherever necessary.428[172] Similarly, he would smile too when others passed a humorous remark.429[173]

? Etiquette of humour.

Listeners are attentive when a serious talk is interspersed with witty remarks and idioms. Such diversions also help in putting forward one's ideas and in propagating religion. However, humour must not be exaggerated beyond the limits set by Islam. The Holy Prophet *may blessings of Allah and peace be on him* said: ***I am not of those who are playful and they are not with me***.430[174]

Excessive joking lowers the esteem of the speaker in the eyes of the listeners and moots hatred. It permits juniors to take liberties with their elders. It results in loss of dignity.

When humouring, one must not harm or degrade others. It is good to humour others so long as they are not hurt or belittled. We learn from a ***¶hadºith*** that we must not conceal what belongs to others431[175] or terrify them.432[176] It is very cruel to scare or panic someone.433[177]

It is also wrong to lie or report a false story humorously. It is a sin to fabricate a lie even if it is as a jest.434[178] It is a betrayal of trust to narrate a lie in a manner that convinces a listener that it is true.435[179] He is a man of full faith who does not lie or feign quarrel.436[180] Similarly, the playing of practical jokes in the garb of April Fool is an indecent act. It is a lie and a western custom that we must not adopt.

The Holy Prophet *may blessings of Allah and peace be on him* was truthful even while he joked. Once, he caught hold of a companion while he was selling merchandise and announced, ***Who will buy this slave?***437[181] Then again when a person asked for an animal to ride, he said: ***We will give***

428[172] A¶hmad.

429[173] Muslim.

430[174] Bukhªarªi.

431[175] abªu Dªawood and Tirmizªi.

432[176] abªu Dªawood.

433[177] Bazzªar, ¶Tabarªanªi and ibn ¶Hibbªan.

434[178] abªu Dªawood, Tirmizªi, Nasªaªi, Bayhaqªi.

435[179] A¶hmad and abªu Dªawood.

436[180] A¶hmad and ¶Tabarªanªi.

437[181] Tirmizªi.

you the son of a she-camel. That person could not understand what he meant so he explained that a camel was, after all, a child of its mother!438[182] Again, we know that when a female companion once conveyed her husband's greetings to him, he queried if he wasn't the one ***with whiteness in the eyes***. She protested, ***No, no! There isn't any whiteness in his eyes!*** He insisted, ***Why not, there is whiteness in every eye!*** Obviously, he referred to pupil of the eye and she took it to mean blindness!439[183] Then, there is the account of an old woman who requested that he pray that she be admitted to Paradise. ***O no! Old women will not enter Paradise!*** Tears swam in her eyes. He was quick to explain that all people will be in their youth when they enter Paradise. ***There will not be any old people!***440[184]

? Manners of congratulations.

Teach your child the etiquette of congratulating others. Take him along with you when you go to congratulate any one on happy occasions so that he may observe your behaviour. Islam regards it a great piety to congratulate a Muslim, to be polite to him, and to make him happy. After the fulfilment of one's obligations, this act is most pleasing to Allah and ensures entry into Paradise.441[185] We know from a ***¶hadªith*** that on the Day of Resurrection, Allah will gladden the person who makes his brother happy in this world.442[186] This deed (the pleasing of a Muslim brother) is also a means of securing pardon.443[187]

? Show happiness at the time of congratulating.

When the repentance of ¶Hazrat Ka'b bin Mªalik *may Allah be pleased with him* was accepted, a companion offered him warm and friendly congratulations. Then, when he set off towards the Prophet, congratulations were offered to him heartily from all sides. The face of the Prophet *may blessings of Allah and peace be on him* shone with joy and he remarked, ***This is the most blessed day of your life***.444[188] ¶Hazrat Ka'b had stayed behind in the Battle of Tabook.

? Beseech in the words taught by the Prophet.

It is ***sunnah*** to use the words of the Prophet in our supplications to Allah. Here are some of them.

438[182] Tirmizªi and A¶hmad.

439[183] ibn Bakªar.

440[184] Tirmizªi, al-Wªaqi'ah: 56, 34-37.

441[185] ¶Tabarªanªi in *Kabªir* and *Ausat*.

442[186] ¶Tabarªanªi in *Saghªir*.

443[187] ¶Tabarªanªi in *Kabª*ir.

444[188] Bukhªarªi and Muslim.

When a child is born: May Allah bless him! May he be obedient to you, and pious! May he attain adulthood!

He may reply: May He bless you, too! May He shower on you His blessings and favour you in like manner!

To one who returns from a journey: Praise to Allah Who protected you and gave you success and respect! ***When someone returns from jihªad:*** Praise is for Him Who helped you, honoured you, and respected you! Or, All praise to Him Who protected you and gave you success!445[189]

To a returnee from ¶Hajj: May Allah the Exalted accept your ¶Hajj, forgive you your sins and reimburse you your expenses!

When a man was proceeding to perform ¶Hajj, the Holy Prophet prayed for him thus: May Allah make you devout! May He prompt you to do good always! May He remove your sorrows and worries! ***When this man had performed ¶Hajj and returned home,*** the Holy Prophet prayed for him in these words: May Allah the Exalted accept your ¶Hajj, forgive you your sins, and reimburse your expenses!446[190] ***At the time of wedding:*** May Allah bless you, shower His blessings on you and may He keep you both together in safety!447[191]

We must be careful not to use the words that non-Muslims use on such occasions.

After Eid prayers, congratulate each other thus, May Allah accept (this) from me and from you!448[192]

When anyone does us some good, we may pray for him, May Allah bless your family and wealth and reward you well!

The need to thank a person is accomplished when we say, May Allah recompense you well!449[193]

It is praiseworthy to offer a gift along with the congratulatory message. Gifts must be offered on happy occasions. Exchange of gifts promotes love and affection. The Holy Prophet ***may blessings of Allah and peace be on him*** said to women, ***Give presents to each other even though it be a hoof of a goat. This creates loves and prevents hostility***.450[194]

445[189] Muslim and Nasªaªi.

446[190] ibn-us-Sani.

447[191] abªu Dªawood and Tirmizªi.

448[192] *Kitªab-ul-Maqªasid*.

449[193] Nasªaªi, ibn Mªajah, Tirmizªi.

450[194] ¶Tabarªanªi, Bukhªarªi, and Daylamªi.

? Etiquette on visiting the sick:

Let your children learn to share the sorrow and pain of others. Let them visit the sick and enquire after them. Accustom them to love others and be selfless and sympathetic. The Holy Prophet ***may blessings of Allah and peace be on him*** has enjoined upon us to visit the sick.451[195] A Muslim has five rights over his fellow Muslim and one of them is that, when he is sick, his brother Muslim pay him a visit.452[196] The visitor is then entitled to Paradise.453[197] The following guidelines must be remembered at such times. It was the practice of the Prophet to visit the ailing person at the earliest possible but we gather from ***A¶hªadªith*** that this visit must take place after three days.454[198]

The scholars have reconciled these ***A¶hªadªith*** by saying that if the sickness is grave then we must visit him promptly, otherwise we may visit the sick person after three days. The visitor must not prolong his visit unless the sick person asks him to stay longer. He may be inconvenienced by a long stay. During the visit, the visitor must pray for him. The Holy Prophet ***may blessings of Allah and peace be on him*** offered this prayer when he paid a visit to the sick person, O Lord! Remove this malady! Cure him! Only You are the one to cure! True cure is with You only! Cure him so that no trace of illness subsists***!*** ***455[199]***

He has also said: ***When a man visits a patient and recites the following prayer seven times, he will be cured unless he is destined to die through that illness,***

I beseech Allah, the Great, Lord of the supreme throne, that He cure you!

We may ask the patient to place his hand where it pains and to recite ***Bismillªah*** three times and then to recite the following formula seven times:

I seek refuge with Allah, through His Honour and Power, from the mischief in which I find myself and which I fear! 456[200]

It is not enough to visit the patient but, from time to time, we must ask his family how he is keeping. The visitor must sit at the upper side of the patient’s bed where he rests his head. Our beloved Prophet observed this practice and recited the foregoing prayer.457[201] He would

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451[195] Bukhªarªi and Muslim.

452[196] Bukhªarªi and Muslim.

453[197] Bukhªarªi.

454[198] ibn Mªajah, Bayhaqªi, ¶Tabarªanªi.

455[199] Bukhªarªi and Muslim.

456[200] Muslim.

457[201] Bukhªarªi.

pray for the recovery and long life of the patient thereby making him happy.458[202] The patient must be requested to pray for the visitor.459[203] If he is in a moribund state, it is ***musnoon*** to remind him the ***kalimah***.460[204] If the words of the ***kalimah*** are the last words he utters, he is sure to enter Paradise.461[205]

? Etiquette of condolence.

It is a Muslim's duty to offer condolences to the bereaved. It helps mitigate the sorrow of the bereaved family and makes it easy for them to endure pain. Allah the Exalted will clothe the sympathiser with honour and respect.462[206] Also, he is entitled to a reward equal to that earned by the bereaved. Sympathies may be offered to the bereaved family within three days of the death of their dear one. However, when a person is not present on the sad event, he may offer condolences when he arrives there.

Musnoon words may be spoken to offer sympathies. The Holy Prophet ***may blessings of Allah and peace be on him*** said when his daughter died, ***Indeed, whatever Allah has taken away is His and whatever He has given is His. The term of everything is appointed with Him***.

He also said, ***Be patient and hope for a reward.***463[207]

When condoling, the sympathiser may recite:

May Allah increase your reward! May He cause you to be patient! May He forgive your dead!

To an unbeliever, a Muslim may say:

May Allah increase your reward and comfort you well!

An unbeliever may say to a Muslim:

May Allah comfort you well and forgive your dead!

To one another, the unbelievers may say:

458[202] Tirmizªi and ibn Mªajah.

459[203] ibn Mªajah and ibn-us-Sani.

460[204] Muslim.

461[205] abªu Dªawood and ¶Hªakim.

462[206] ibn Mªajah and Bayhaqªi.

463[207] Bukhªarªi and Muslim.

May Allah compensate you against this!

Sympathisers may prepare food for the bereaved family for they are occupied with funeral arrangements.464[208] However, the bereaved family is not supposed to feed the visitors who must express sorrow with the family of the dead. They may persuade the bereaved family to be patient. Verses of the Qur'ªan and ***A¶hªadªith*** on the virtues of patience may be narrated to them. Prayers may be offered for mercy. The good qualities of the dead may be remembered. However, if a devious act is being committed as part of the funeral ceremonies, disapproval may be expressed in carefully chosen words without fear of blame or regard; it is a sin not to point out the lapse.465[209] The person who omits to disapprove will be punished before his death.466[210] However, owing to the peculiar situation, this must be done very discreetly.467[211]

? Sneezing and yawning.

When a person sneezes, he should say: ***al-¶hamdu lillªah*** or ***al-¶hamdu lillªahi rabbil ªalamªin*** or ***al-¶hamdu lillªahi alªa kulli ¶hªal.*** The person who hears these words must say ***yar hamuk Allah*** in reply.

The first person must then answer,

May Allah guide you and your family!

Or, May Allah forgive you and us!468[212]

However, when a person who sneezes does not say his words, then there is no reply.469[213] Once, someone sneezed and uttered the prescribed words, the Holy Prophet ***may blessings of Allah and peace be on him*** promptly spoke his words in reply. Another person did not say any words when he sneezed so the Prophet did not speak the words of reply. He asked why the words of prayer were not spoken for him, the Prophet said, ***The first person had uttered proper words but you had not spoken your words when you sneezed so no reply was forthcoming.***470[214]

464[208] abªu Dªawood, ibn Mªajah, Tirmizªi.

465[209] ibn Mªajah.

466[210] abªu Dªawood.

467[211] an-Na¶hl, 16:125.

468[212] Bukhªarªi, abªu Dªawood, Tirmizªi.

469[213] Muslim.

470[214] Bukhªarªi and Muslim.

The person who sneezes must place his hand or handkerchief over his mouth to keep down the sound. The Holy Prophet did so himself.471[215] Allah does not like a loud sneeze.472[216] The foregoing prayer for the person who sneezes may not be said if he sneezes more than three times; it may be that he suffers from cold and one may then pray for his recovery.473[217] If it is a non-Muslim who has sneezed, the reply to him should be May Allah guide you and your family!.474[218]

When the person who sneezes is a woman, who is a stranger, a reply is not given.475[219]

Yawning must be suppressed to the best of one's ability. Allah, the Exalted, likes sneezing but does not like yawning. Yawning is prompted by the devil and when accompanied by a sound, the devil is happy and laughs.476[220] When one cannot prevent it, he should cover his mouth so that the devil may not enter it.477[221] It is forbidden to raise the sound when yawning.478[222] When someone feels like yawning and remembers that the Holy Prophet ***may blessings of Allah and peace be on him*** never yawned, the feeling subsides.

These are the social codes that Islam embraces and Muslims adopt. No other religion or society emphasises these. They point to the grandeur of Islam as a social religion that aims at reforming all societies.

4. Critically examine the society.

The social point of view must be considered too when rearing the child and building his character. He must be trained to observe society carefully and, whenever the need arises, to offer criticism and suggestions. He will learn to put in his share too in the building up of the society. He must speak out the truth and be courageous and bold.

We discuss here the principles and steps that help develop a child's powers of observance, criticism and guidance of public opinion.

471[215] abªu Dªawood and Tirmizªi.

472[216] ibn-us-Sani.

473[217] Muslim, abªu Dªawood, Tirmizªi.

474[218] abªu Dªawood and Tirmizªi.

475[219] ibn Jawzªi.

476[220] Bukhªarªi.

477[221] Muslim.

478[222] Muslim, A¶hmad, Tirmizªi, ibn-us-Sani.

? Moulding public opinion.

Islam requires us to guide public opinion along correct lines, ***to command the virtuous and to forbid the disapproved.*** It is a duty placed on the entire ***Ummah***. Every Muslim is obliged to perform this duty — be he a ruler, a scholar or a non-professional, man or woman, young or old, employer or employee. No one is exempted from this liability. It is for this reason that Muslims are known as the best ***Ummah***.479[223] It is compulsory on all Muslims.480[224] When the Holy Prophet ***may blessings of Allah and peace be on him*** took allegiance from his followers, he placed on them this duty also.481[225] The society must keep an eye on the individual and he on the society. The Holy Prophet explained this duty by citing the example of the passengers of a ship. If they will not restrain a mad oppressor on the ship, he may drill a hole and cause them to sink.482[226] The Israelites invited the wrath of Allah on themselves when they gave up their duty of commanding others to do good and to forsake evil.483[227] In spite of their sinful life and excesses committed by them, their scholars ate and drank with them and mingled with them although their pronouncements went unheeded.484[228]

The person, who disregards his duty and does not stop evil from spreading, will perish.485[229] When a people do not prevent their fellow-men from doing evil and do not urge them to do good, the punishment of Allah will descend on them and their prayers will go unanswered.486[230] Use your hands to stop evil from being committed if you have the power, otherwise use your tongue to criticise and censure it. If you are powerless to convey your feelings by your words too, then —and this is the poorest form of faith487[231]— at least think of it as an abhorrent evil. Obviously, the ***Ummah*** needs strong people of the first type.488[232]

479[223] ªAl -Imrªan, 3:110.

480[224] at-Tawbah, 9:71.

481[225] Bukhªarªi and Muslim..

482[226] Bukhªarªi, Tirmizªi.

483[227] al-Mªa`idah, 5:78.

484[228] Tirmizªi.

485[229] Bukhªarªi and Muslim..

486[230] Tirmizªi, ibn Mªajah and ibn ¶Hibbªan.

487[231] Muslim.

488[232] ªAl Imrªan, 3:104.

? Some necessary principles.

There are some necessary precepts that guardians must adopt before they effectively ***command the approved and forbid the disapproved.*** They may then teach their children these rules of conduct, to be pursued while taking up the duty of supervision.

? The preacher's deeds and words must match.

The Noble Qur'ªan has censured those whose speeches and actions differ.489[233] Such a man will be cast in hell. People will ask him, "What's wrong? You were the one who preached us not to do evil but to be good!" He will concede, "I did advise others but never acted upon it myself. While I forbade others to commit evil, I kept on doing it myself."490[234] The mouths of such men will be severed with clippers of fire.491[235] Before they invited others to obey them, our ancestors corrected their lives first and ceased doing what they forbade others. This is why their words had an effect.

? The act that you forbid others to do must be evil in the eyes of all jurisprudents and religious leaders.

In cases where jurists are not unanimous on the undesirability of an act, ***Shari'ah*** does not regard such an act ***a disapproved act that may be forbidden.*** Therefore, when some questions are interpreted in varying ways, a ¶Hanafªi must not object to a Shªafa'ªi, an ¶Hanbalªi or a Mªalikªi.

? The condemnation of evil must be in gradual stages.

First, the source of evil must be traced without spying on anyone. When the evil-doer is known, we must tell him that his act is evil. Through preaching and inspiring in him fear of Allah, we may persuade him to give up evil. If this does not work, we must rebuke strongly. If this also fails, the reformer must warn him of stern action against the evil doer. Then, as a final resort, if he is capable of using it, he may stop the evil physically. However, he must be careful not to excite disturbance or mischief. Where soft words will do, he may not use strong language; and where being stern suffices, physical power need not be used.

? Reformers must be soft-spoken.

When the reformer is polite and gentle, his followers will heed him. People who work for religion must be soft-spoken, mild and selfless. We learn from a ***¶hadºith*** that those who advocate the ***approved (deeds)*** must do so gently and with wisdom.492[236] Mildness beautifies

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489[233] a¶s-¶Saff, 61:2 & 3, al-Baqarah, 2:44.

490[234] Bukhªarªi and Muslim.

491[235] ibn abªi Dunyªa and Bayhaqªi.

492[236] Bayhaqªi.

but when it is removed from something it turns it disagreeable.493[237] Allah the Exalted is kind. He likes gentleness. He does not give to the stubborn what he grants the mild.494[238] Once, a Bedouin passed urine in the mosque. Those people there disapproved of it and were on the point of protesting to him when the Holy Prophet *may blessings of Allah and peace be on him* advised them against doing so. He said: ***You are sent to spread gentleness not brutality.***495[239] In another case, a young man asked to be allowed to commit adultery. The men around the Prophet were enraged but the Holy Prophet *may blessings of Allah and peace be on him* was composed. He asked the boy, ***Will you agree to this act being committed on your mother, daughter, sister, or any other female relative?*** "No!" was the emphatic reply. ***Then know that other people also will not like it to be done to their mothers, daughters and sisters.*** After saying this, he placed his hand on the young man's chest and prayed that his heart be purified. It transpired that to this man fornication was thenceforth the most detestable of deeds.496[240]

There is the episode of a person occupied in his ritual prayers responding to a person who sneezes with a prayer. The people who were there at the time stared at him for his irresponsible action. He added fuel to fire by asking them, while still occupied in prayers, why they stared at him. When he was over with his prayers, the Holy Prophet *may blessings of Allah and peace be on him* summoned him and explained to him that a person occupied in ritual prayers may not do some things that are done outside prayers. ***To praise Allah, to extol Him and to recite the Qur`ªan are part of the prayers.*** He was not rash with the man.497[241]

It is reported that a sermoniser was rather stern with Abu Ja'far Mansªur. Abu Ja'far requested him to be gentle and reminded him, "Allah had sent a man better than you, Mªusªa *may peace be on him* to a man worse than me, Pharaoh; yet He had commanded Mªusªa to be mild in speech."498[242] Allah had asked the Holy Prophet *may blessings of Allah and peace be on him* too to be gentle and compassionate.499[243]

? Suffering and misfortune must be borne patiently.

Those who have religious duties to perform do face trial and difficulty. Often, arrogant and illiterate masses pose problems. They must endure them with patience. This is the way with

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493[237] Muslim.

494[238] Muslim.

495[239] Bukhªarªi.

496[240] A¶hmad.

497[241] Muslim.

498[242] ¶Tªa Hªa, 20:44.

499[243] ªAl Imrªan, 3:159.

Allah as confirmed in the Qur'ªan.500[244] ¶Hazrat Luqmªan had enjoined upon his son to be patient.501[245] The trial endured is offset by admittance to Paradise and is an expiation of sins.502[246] The Prophets *may peace be on them* face more trials than any other people. Then it is they who are nearest them and resemble them most in actions. The more a person is involved in religious teaching, the more trials he will face, purifying himself in the process.503[247] Access to Paradise is across misfortunes and worries, to Hell through desires and pleasures.504[248] Remember, how often it was that the Holy Prophet *may blessings of Allah and peace be on him* held out against painful situations! What a number of trials he had to go through! How steadfast and thankful he was! Finally, it was with success that he was rewarded.

When it appears impossible to remove evil, and there is a danger to one's life too, then it is wise to exercise caution. However, one must not give up, or loose heart, when confronted with physical harm or imprisonment. The reformer must be willing to forego all that he has for the sake of religious glory. He must not compromise with people but aim at the pleasure of Allah alone in the manner of our righteous predecessors. Before they advocate the ***approved*** deeds, the reformers must equip themselves with the required knowledge so that they preach authoritatively.

? Let our guidelines be the achievements of our upright ancestors and their standpoint.

From studying the exploits and attitudes of the virtuous people gone by, Muslims are motivated to courageous and brave deeds. They adopt a pious stand. Some of their glorious and decisive feats are narrated here.

? ¶Hazrat abªu Ghiyªas Bukhªarªi had his residence near a graveyard. One day he proceeded to the city to meet his brother. He saw the son of ¶Hªakim Na¶sr bin A¶hmad emerging from his house together with a band of singers who carried musical instruments. A palace banquet was scheduled for the day. On seeing this evil, he addressed himself, "O abªu Ghiyªas! You have a difficult decision to make. If you shut your eyes to this sinful act, you are equally to blame". He looked towards the sky, sought the help of Allah, picked up his staff, and descended on those people. All of them retreated into the palace, scared out of their wits. They complained to ¶Hªakim about this. He immediately summoned abªu Ghiyªas to him. "You must know that the punishment of rebellion is imprisonment." Abu Ghiyªas retorted, "Don't you know that the insurgent against ar-Ra¶hmªan is consigned to Hell?"

500[244] al-Ankabªut, 29:1-3, al-Baqarah, 2:213.

501[245] Luqmªan, 31:17.

502[246] ªAl Imrªan, 3:195.

503[247] Tirmizªi, ibn Mªajah, ibn ¶Hibbªan and ¶Hªakim.

504[248] Muslim.

¶Hªakim said, "Who has authorised you to appropriate to yourself the ***preaching of good and prohibition of evil***?"

"He Who has entrusted you the government!"

"Of course, the Caliph has appointed me ***¶Hªakim***."

Abu Ghiyªas interposed, "My Lord has commanded me to promote the ***approved*** acts and stifle amoral and disapproved deeds."

¶Hªakim offered, "I appoint you ruler over Samarkand".

Abu Ghiyªas repelled the overtures, "I tender my resignation".

¶Hªakim protested, "You surprise me. On the one hand, you appropriate a duty yet, when it is handed over to you, you reject it."

Abu Ghiyªas argued, "Today you give me a position; tomorrow you may dismiss me. But, when my Lord assigns to me a responsibility, no one is able to relieve me of it".

¶Hªakim again offered, "Ask what you wish".

He pleaded, "Let me have my youth back".

"That's not within my powers. Ask for something else."

"Write a note to the keeper of Hell not to torment me."

"This too is outside my powers. Ask for anything else that you need."

Abu Ghiyªas asked for a note to the keeper of Paradise to admit him to Paradise.

When ¶Hªakim repeated his earlier answer, abªu Ghiyªas said, "All this is within the powers of my Lord. He is the Owner of all creation and of everything in this world and in the hereafter. He gives me everything that I ask of Him."

¶Hªakim relented and let him go.

? When the Caliph Abdul Malik bin Marwªan arrived on a pilgrimage, ¶Hazrat Atªa visited him. He gave him an honourable audience and asked him the purpose of his visit. ¶Hazrat Atªa said, "O Chief of the Faithful, fear Allah in His ¶Haram and the ¶Haram of His messenger. Busy yourself in their upkeep. Fear Allah in the affairs of the children of the ***Muhªajir*** and ***Ansªar*** for you have attained this position because of them. Fear Allah in the matter of those living on the borders because they are like a fortress of the Muslims. Keep

yourself involved in the supervision of the concerns of the Muslims because you will be asked about these matters. Also, fear Allah for them who come to you." The leader of the Faithful replied, "Very well. It will be as you say".

Then, ¶Hazrat Atªa got up to depart. The Caliph took hold of his hands and said, "You reminded me of the needs and wishes of others. I have fulfilled them. Now, let me know your needs". He replied, "I crave nothing from the creation". So saying, he went his way. The Khalifah could not help remark, "This, indeed, is peak of honour and nobility!"

? It is found in ***ash-shaqªa`iq-un-nu'mªanªiyah li u'lamªa`-il-usmªanªiyah*** that Sultªan Salªim Khªan had ordered that the hundred and fifty guards of the Treasury be executed. Mufti Alªauddªin, a religious scholar of the time, got wind of this. He walked straight into the assembly hall —in those days, visitors could walk straight in. People were surprised to find him there. He greeted the ministers who received him honourably and offered him a prominent seat in the assembly, then asked him the purpose of his visit. He replied that he had come to see the king. When he was informed, Salªim Shah allowed him a private audience in his chamber. He saluted the king and sat down. Then he said, "It is the responsibility of those connected with the ***Iftªa`*** to aid the king preserve his hereafter. Your command to execute the hundred and fifty men is against ***Shari'ah***. Please do forgive them." The king was a stern man. He said angrily, "You are interfering in affairs of the kingdom which is beyond your duties." The scholar answered, "I am discussing your hereafter which is part of my duties. Forgive them and you will be safe in the next world otherwise you will invite a severe punishment". The king cooled down. He forgave the convicts.

The conversation between the two continued for some time. During the conversation Mufti Alªauddªin put in "It is out of regard that I say that these men are the king's slaves. How will it be when they spread their hands before others for aid? Should you not confirm them to their previous offices?"

The king agreed to this suggestion too.

? Egypt was facing losses in her war against Ethiopia. It was attributed to differences among the commanders of her army. al-Azhar's Shaikh Khudaiwªi Ismªa'ªil was much pained by it. When they were together once, Sharif Bªashªa asked him, "What should one do when a calamity descends?"

He replied, "I take up the reading of Bukhªarªi in times of distress. It is the practice of pious men to read it from cover to cover and the frustrating situation is thus warded off. Ask the Shaikh of al-Azhar to get it done."

The reading of Bukhªarªi commenced but the chain of defeats did not cease. Khudaiwªi came to the ***Ulamªa*** with Sharif. He told them angrily, "Either what you read is not Bukhªarªi or you are not pious ***Ulamªa***. Your reading of Bukhªarªi has been of no consequence." The ***Ulamªa*** were quiet and nonplussed. A scholar in the last row got up, came forward and remarked,

“Khudaiwªi Ismªa‘ªil ponder over what you say. Reflect over the words of a ***¶hadºith***, ***Carry on advocating the approved acts and forbidding the disapproved; otherwise Allah will raise over you worst of men. Your good people will pray but He will not answer their prayers.***” The ***Ulamºa*** were dumbfounded. Khudaiwªi and Sharif left the place without saying a word. Sharif returned after a while and took away the scholar with him. The other people present there presumed that he would face the outcome of his rashness.

Sharif took the scholar to Khudaiwªi’s palace. He offered him a seat and asked him to repeat what he had said in the assembly. He repeated his words. Khudaiwªi exclaimed, “What is our crime that has brought upon us this punishment?”

The scholar remarked, “Have not your courts legalised dealings in interest, fornication and wine. What ...” He enumerated other forbidden acts in vogue unchecked. “While we turn a blind eye on them, how may we expect divine assistance?”

Khudaiwªi asked “What may we do? We live with others and this is part of their culture. How can we do anything?”

“Then, what can the reading of Bukhªarªi do for us? What do you expect of the ***Ulamºa***?”

Khudaiwªi pondered a while. Then he said, “What you say is correct.”.

The scholar came out of the palace and returned to his companions who had given up hope of ever seeing him again.505[249]

There are hundreds of other accounts that demonstrate that upright people of early times performed their duty of enjoining pious deeds and preventing evil. Every Muslim is a guard bound to protect the edifice of Islam, brick by brick, piece by piece. He is entrusted with the reforming of society. He is expected to be patient and steadfast in the face of difficulties and obstacles.506[250]

Guardians must explain to the children that Islam encompasses every department of life and every part of it. It synchronises the considerations of every individual and group. It guarantees the policies of the ***Ummah*** and the safety of all people. It collects together religious and worldly matters, and spiritualism and materialism. The sword, the Qur‘ªan, worship and ***jihºad*** — all, fall under its purview. The Noble Qur‘ªan mentions this characteristic.507[251] He is ignorant who supposes that Islam prescribes a form worship alone and that ***jihºad*** and other deeds. fall outside its sphere. He is fooling himself who supposes

505[249] *Akhlªaq-ul-Ulamªa.*

506[250] al-A¶sr, 103:1-3.

507[251] al-Baqarah, 2:177, 179.

that Islam is not concerned with administration of government and regularising the life of its disciples.508[252]

508[252] al-Baqarah, 2:85.

Reference:
extracted from book

The upbringing of Children in Islam
Tarbiyat-e-Aulad aur Islam
Author: Late Maulana Dr. Muhammad Habibullah Mukhtar
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بسم الله الرحمن الرحيم

Chapter 11

Responsibility for sexual education

When a child is old enough to understand these things, his guardian may give him sexual education so that he differentiates between the lawful and the unlawful. Ideals of Islam may become part of his habits and he may know that it is wrong and unhealthy to masturbate. He may not be lost in the labyrinth of libertine behaviour.

Between the ages of seven and ten, he must be instructed to seek permission before entering any house. He must be advised not to let his glance wander hither and thither. From the age of ten to fourteen, guardians must see that he stays away from everything that incites sex. On maturity, between fourteen and sixteen years of age, if he is about to enter married life, manners and etiquette of sex may be taught to him. If he cannot marry immediately on attaining maturity, urge him to be chaste and impress upon him its benefits.

We discuss in the next few lines the question if guardians must talk with their wards about sex.

1. Manners of seeking permission.

These have been discussed in the previous chapter. There are times within a house when parents wish to be by themselves and do not like their children to come to them. Children must be taught to obtain permission before they enter the rooms of their parents at these specified hours. The Noble Qur'ªan mentions these hours: at night, in the afternoon, and before the ***Fajr*** prayers.509[1] If a child enters the house at these hours, without permission his parents may not be prepared to see him. When children are mature they must seek permission at all hours.510[2] Islam aims at bringing up children as examples of modesty and good social character. They may observe the glorious Islamic etiquette. When they grow up, these traits will help them do praiseworthy deeds. Suppose a child were to enter unannounced and find his parents in a compromising position, he will draw a mental picture and be obsessed towards the fair sex. He may narrate it to his companions and this may be followed by mischief all round. It is imperative, therefore, that children learn to seek permission before they enter their houses.

509[1] an-Nªur, 24:58-59.

510[2] an-Nªur, 24:56-58.

2. The manners of looking.

Let the child know what he may see and what it is unlawful for him to see. A discussion follows.

? Who is a ma¶hram?

The women whom a man can never marry are called the man’s ***mahªarim***. Similarly, the men whom a woman cannot marry are her ***mahªarim***. The Qur‘ªan declares seven women whom a man cannot marry because of family links. These are his mother, daughter, sister, father’s sister, mother’s sister, brother’s daughter and sister’s daughter.511[3] Then, four other women are disallowed to a man because of marital relations. They are: the wife of his father,512[4] wife of his son, mother of his wife and daughter of his wife.513[5] Further, a man cannot marry the woman who has nourished him with her milk, and, from this relation with her, he cannot marry her mother and those girls who become his sisters by virtue of their being breast fed by the same woman.514[6] Thus, the female relations who are forbidden to him from family ties are disallowed to him because of foster relationship too, namely, (foster) mother, daughter, sister, mother’s sister, father’s sister, brother’s daughter and sister’s daughter.

A man may see the ***ma¶hram*** woman’s body above her chest and below her knees provided they are not sexually agitated, either of them or both. If there is risk of being excited, it is prudent not to see even these parts of her body. Thus, a man may see a ***ma¶hram*** woman’s head and the hair thereon, neck, the portion above her chest, ears, arms, calf, feet and face. He may not see her stomach, back, thighs, etc.515[7]

A man is not permitted to see a ***ma¶hram*** woman in such a brief dress as bares her above her knees to her thighs. He may not see her, too, in thin dress that reveals her body or those parts of her body that it is not lawful for him to see.

For a woman, it is unlawful to see a ***ma¶hram***’s body between his navel and knees whether there is a risk of sexual excitement or not.516[8]

511[3] an-Nisªa`, 4:23.

512[4] an-Nisªa`, 4:22-23.

513[5] an-Nisªa`, 4:22-23.

514[6] an-Nisªa`, 4:23, Muslim and A¶s¶hªab-us-Sunan.

515[7] an-Nªur, 24:31.

516[8] al-Baqarah, 2:229.

? How may a man see the girl he intends to marry?

Shari'ah permits a man to see his fiancée keeping himself within limits and not being secluded with her.517[9] Besides, he may see her only after he has resolved to marry her. He may see only her face and hands. Both of them may speak to one another ***but they must not be alone all by themselves***. They may not shake hands. It is unlawful to shake hands with female strangers. The Holy Prophet ***may blessings of Allah and peace be on him*** never touched the hand of a woman even when he took allegiance from her.518[10] It is not permitted to be alone with one's fiancé. Islam declares it unlawful to be alone with female strangers.519[11] In societies that permit man and woman, who are strangers, to move together, evil is rampant. They stoop low and have illegal sex. Often, they never marry but live together.

? Looking towards one's wife.

A man may see his wife in the nude with sexual intent or without it. Since he is permitted to have sexual intercourse with his wife, a man may see any part of her body.520[12] However, it is preferable that they do not see each other's private parts.521[13]

? Looking towards a female stranger.

A man is not permitted to look towards female strangers even if sexual urge is not aroused.

A male stranger is one whom ***Shari'ah*** does not preclude a woman from marrying. These are: her cousins, husband of her sister, husband of her maternal aunt.

A female stranger is the woman whom a man is not disallowed to marry by ***Shari'ah***. These include his cousins, the wife of his brother, the wife of his paternal uncle, the wife of his maternal uncle, the sister of his wife, the wife of the paternal uncle of his wife and the sister of his wife's father.

A boy nearing maturity comes under the purview of the restrictions placed on a grown man. He too must not see a female stranger.522[14] An evil look is described as a poisonous arrow of the devil (Satan).523[15] If you happen to glance at a woman accidentally, remove your glance

517[9] Muslim and Nasªaªi.

518[10] Bukhªarªi.

519[11] Bukhªarªi and Muslim.

520[12] abªu Dªawood, Tirmizªi and Nasªaªi. al-Mu`minªun, 23:56.

521[13] *Fat¶h-ul-Qadeer*.

522[14] an-Nªur, 24:30-31.

523[15] ¶Tabarªanªi and ¶Hªakim.

forthwith. This act will prompt you to a form of worship that gives you internal satisfaction.524[16] To lower one's gaze is one of the acts that secures entry into Paradise; other such acts are: to speak the truth, keep one's promise, fulfil one's trust, guard modesty and not to oppress anyone.525[17] Immodest glance is the adultery of the eyes and listening to the voice of a female stranger is the adultery of the ears.526[18]

We learn from a ***¶hadªith*** that if we glance at a female stranger unwittingly, we must look the other way that very instant.527[19] It is also upon a woman that she must not look at a stranger unnecessarily.528[20]

Islam lays stress on these instructions to raise a pure society that curbs lust and base desires.

Immodest glance and ogling at women arouse sensual desires. Safety lies in giving up the evil tendency so that one may fulfil one's obligations in peace and tranquillity. It is the eye that is the root cause of all mischief. It is the spark that fuels the fire. An eye is safe from Hell when it keeps a vigil for the sake of Allah, sheds tears out of His fear and abstains from looking at female strangers.529[21]

? A man's manner of looking at another man.

A man may not look at another man between his naval and knees, be he a near relation or not, a Muslim or not. Further, where there is risk of being disturbed, he may not look at the other's stomach, back and chest too. A man's body between his naval and knees may not be seen.530[22] He must cover his private parts and his thighs too. This is what we know from a ***¶hadªith***.531[23]

? A woman's looking at another woman.

A woman also may not look at another woman between her naval and knees. This, irrespective of whether she is a relative or a stranger, a Muslim or a non-Muslim. She must

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524[16] A¶hmad and ¶Tabarªanªi.

525[17] A¶hmad and ibn ¶Hibbªan.

526[18] Bukhªarªi and Muslim.

527[19] Muslim and Tirmizªi.

528[20] abªu Dªawood and Tirmizªi.

529[21] ¶Tabarªanªi.

530[22] Muslim.

531[23] ¶Hªakim.

not uncover this portion of her body before another woman even if she is her mother, daughter or sister. This is to guard against excitement and mischief. Mutual sex between two women, or between two men, is a sign of the approach of the Last Day. It is the duty of parents and husbands to stop their daughters or wives from visiting immodest people.532[24]

? The manner of a non-Muslim woman's looking at a Muslim woman.

A Muslim woman is not permitted to uncover any part of her body before a non-Muslim woman. She may unveil only her face, hands and feet in her presence. The same rule applies when a Muslim immoral woman is present. The wisdom behind this order is to prevent these women from describing the Muslim woman to their husbands.

? Looking at a boy whose face has not grown any hair yet.

In the normal activities of life like buying and selling, treatment and training, one may look at a young boy of about fourteen years who has not yet grown his beard. However, it is unlawful to look at him to enjoy his beauty. It may arouse sensuality. ¶Hazrat ¶Hasan bin Zakwªan never allowed anyone to sit with such a boy. ¶Hazrat Sufyªan Thauri ***may Allah have mercy on him*** says, "There is one devil with every woman but there are seventeen devils with a young boy". Imam A¶hmad ***may Allah have mercy on him*** did not allow one to move about with such a boy. ¶Hazrat ibn Musaib ***may Allah have mercy on him*** said, "Be vigilant of the one who moves about with young boys."

? A woman's looking at a male stranger.

A Muslim woman may look at passers-by, a sportsman engaged in innocent sport or a man engaged in business. The Holy Prophet ***may blessings of Allah and peace be on him*** had let ¶Hazrat Aishah ***may Allah be pleased with her*** watch Ethiopians who were engaged in javelin throw.533[25] However, if both of them are at one place or there is a possibility of mischief, then she may not look towards the man.

? Looking at the covered parts of a baby.

The body of a boy below four years of age may not be clothed. After he is four years, his private parts and the area around, must be covered. When he grows to a age of maturity, the rules governing a grown up apply to him too.

? Moments of necessity and helplessness.

It is not lawful to see a female stranger even if she is ugly and no sexual desire prompts the look.534[26] There are some exceptions at times of necessity.

532[24] Nasªaªi, Tirmizªi, ¶Hªakim, ¶Tabarªanªi, ibn Mªajah and abªu Dªawood.

533[25] Bukhªarªi and Muslim.

534[26] an-Nªur, 24:30.

i. To look at the girl with intent to marry her. This has been discussed in the foregoing pages.
ii. When teaching a woman, the male teacher must not look at her even if she has not adorned her face unless he is a ***ma¶hram*** . She may be taught from behind a screen.
iii. When necessary, a male doctor may see that portion of a female patient that needs treatment. ¶Hazrat Umm Salmªa ***may Allah be pleased with her*** sought the permission of the Holy Prophet ***may blessings of Allah and peace be on him*** to get herself scarified. He instructed ¶Hazrat abªu Tayyibah to do it.535[27] However, there are certain prerequisites that may be met:

Þ The doctor is pious, religious, noble and knowledgeable.

Þ Only that portion of her body is bared that is to be treated.

Þ A lady doctor is unavailable.

Þ A ***ma¶hram*** of the woman is present at the time of treatment (it may be her husband or his mother).

Þ The doctor is not a non-Muslim. However, if a Muslim doctor is not available, a non-Muslim doctor may be appointed.

These very conditions apply in touching her. Islam creates easiness and facility.536[28]

? Where it is necessary for her to bear testimony and appear in a court of law, the judge or a witness may look at the woman's face or hands. As the upholding of truth and repulsing of injustice is at stake, it is of no concern whether there is possibility of mischief or not. She is allowed to uncover her face or hands if the judge or witness cannot identify her without seeing her. However, the face may be uncovered for a short while only.

3. Children must be kept away from all that incites sexual sentiments.

A child must not be allowed near anything that is liable to incite him sexually and thus mar his character. The period just before attaining maturity is the most sensitive time in the life of a person. Children of this age must not be allowed near women. At this age, they tend to differentiate between beauty and ugliness and sensual feelings grow in them.537[29] At ten

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535[27] Muslim.

536[28] al-¶Hajj, 22:78, al-Baqarah, 2:185.

537[29] Bukhªarªi and Muslim.

years, their beds must be separated.538[30] Once, when he was about the age of maturity, ¶Hazrat Fazal glanced at a woman, the Holy Prophet may blessings of Allah and peace be on him physically turned his face the other way.539[31] ¶Hazrat Abbªas enquired of the Prophet the reason for doing this. He said, "I saw a young man looking towards a young woman and feared they would succumb to base desire".540[32] A guardian has a twofold responsibility in this regard.

? To keep his ward away from sexually inciting things.

When he is old enough, do not let him enter the house without permission at times of rest and sleep. If he sees his parents in an intimate position, he might feel sexually aflame. When he attains the age of nine, do not let him meet women who are strangers. When he is ten years old, do not let him sleep with his brothers and sisters. When he is conscious enough, see that he does not have an opportunity to see those parts of a woman's body that are normally covered. Do not allow him to see films on television or in cinema. Let him not see vulgar films, magazines and romantic novels, or listen to audio cassettes that provoke sentiments. Make it a habit to inspect his room, his bed and his belongings. Prevent him from meeting female relatives or neighbours even though they may be attending the same school.

? External supervision.

It is as important to undertake external supervision as it is to take on internal supervision. There are innumerable sources that spur a child to bad conduct. Some of them are narrated here:

? Cinema, theatre and stage plays.

These depict vulgar scenes. They arouse a viewer sexually. Evil-minded Jews and so-called Muslims vie with each other in doing business in sex and in playing with the honour of people through the medium of cinema and stage.

? The harm through women's shameful dress.

Women who wear indecent dress lure young men towards them. While it is already difficult for them not to look at adorned women, the vulgar dresses put them to further test that they are more likely to fail. The designers who introduce these dresses are often Jews whose purpose is to advance evil. They wish to disband society of moral values and weaken people. It is from inferiority complex and blind imitation that women yield to base desires and wear these dresses. How many women have lost their honour! How many have submitted to unlawful deeds so they may obtain these dresses! How many have ruined their private lives!

538[30] ¶Hªakim and abªu Dªawood.

539[31] Bukhªarªi.

540[32] Tirmizªi.

A Muslim woman must adhere to the limits set by Islam and rules of ***Shari'ah***. She should not let go her grip on dignity and prestige. She must preserve her Muslim identity.541[33]

? Prostitution, openly and within doors.

There are always some men who are bereft of modesty and sense of honour. Women may be found, too, who do not value modesty and honour. Such like-minded people collect together in particular places where sin and vulgarity are rampant. These are centres of vice. They may be called brothels that the vulgar frequent. Muslims suffer from this vile malady from their imitation of the Western people.

Once man is amid vulgar sights, temptation is aroused, he is uncontrollable, and forgets the injunctions of Allah. He uses intoxicants. Doors hitherto closed to him open up. He is no more a human. His animal instincts seize control over him. He looses sense of right and wrong.

The result is that many families are ruined because of men's abhorrent link to these places of vice. Sometimes, girls too sell their bodies to gain some money. How many innocent girls dirty themselves in these filthy ponds and are lost for ever into vagrancy.

We find many stories of hopeless cases in Europe and America.542[34] Students, boys and girls, waste all their time in writing romantic letters with catastrophic results.

Therefore, as parents we must keep an eye on boys and girls. We must watch their activities so that their character is not stained.

? Vulgar scenes.

In public places on thoroughfares or in cinema halls, young men encounter pictures of women in dresses that leave little to imagination. They see students of both sexes moving about unchecked laughing aloud. This leaves them bewildered and corrupted and they loose all sense of modesty.

? Disadvantages of bad company.

We have seen earlier in this book, that bad company causes a child to deviate. If he is not very intelligent, or is altogether foolish, the effect is seen sooner. Therefore, seek out good companions for him.543[35]

541[33] al-A¶hzªab, 33:36.

542[34] see the unabridged *Islam aur Tarbiyat-e-Aulºad*.

543[35] ibn ¶Hibbªan and ibn Asªakir.

? Mischief wrought by unimpeded mixing of men and women.

The unchecked movement together of men and women has a grave adverse effect on habits and manners, knowledge and health, and body and nerves. In many Muslim countries today this detestable practice is common in schools, colleges, offices and commercial enterprises. Those who commend this behaviour argue that it polishes disposition and mitigates hidden sensuality. They say that it comes to be accepted in the normal stride, excitement is cooled down and the sight of men and women together becomes natural and normal.

However, this impression is contrary to reality. Although this is a way of life in European and American societies, illicit sex, rape and kidnapping are common there. Besides, if their conclusion was correct, husband and wife would find their living together meaningless. Indeed, this is vain thinking.

We must investigate if mere supervision over children is enough or other effective steps need to be found to reform children.

Measures to rectify a child's manner.

I think that if guardians take three corrective measures, their wards will be well-mannered, sexually controlled, and living models of piety, chastity and spiritualism. These measures are: mental grounding, warning and coherence and harmony.

Mental grounding or preparation.

We must see that the child is mentally alert to outside influences against moral uprightness. He must be awake to the intrigues hatched by the Jews, Zionists, Christians, and colonial powers to evoke social and moral corruption and vulgarity in societies. He will then watch out for the snares in the guise of women, film, theatre, magazines, newspapers, radio, television, vulgar dresses, nude pictures, and dens of prostitution, clandestine or known.

Guardians must sense their duties to check these conspiracies. We have given instances of their activities in Chapter 8 when touching on the responsibility for Intellectual Elevation. Here, we discuss their methods so that you may know how these enemies of Islam corrupt the Islamic societies in a very systematic manner.

Jews and Freemasons.

They uphold the views of their mentors:

▹ Sigmund Freud sees everything connected with a man's life drowning in the sea of sexual desires and lewdness.

▹ Karl Marx, the Jew, rejected manners and creed and termed religion and belief in God as absurd. He replaced them with tourism and drama.

⊳ Frederick Nietzsche cast aside manners and gave free vein to carnality through women and sex.

⊳ Freemasons hold that women must be used to advance adultery and check religion.

Colonists and Christians.

Their pope says "Wine and female singers and vulgar women can destroy the ***Ummah*** of Mu¶hammad thoroughly but a thousand cannons cannot. Therefore drown them in materialism and sensuality." Pope Zwemer claims "such people have been raised among Muslims who have no concern with God".

Communism and Materialism.

Communists claim that they have promoted such things whereby they have ruined religion. They use fiction, stage plays, speeches, books, newspapers and magazines to advocate atheism. Thereby they make fun of religion and religious men. They hold that knowledge is supreme, and that ***it*** is their ***god***.

These conspiracies clearly show that all of them have a common goal. Their aim is to annihilate the Islamic values. It is sad to say that they have succeeded in their venture. Muslim youth blindly imitate them. Thereby, they are trapped in the quicksand of indecency and sex. They hanker after vulgarity through films, plays and prostitution dens.

It is the duty of the guardians to protect their darlings from these intrigues. They should make them aware of the deceitful moves of the enemies.

Warning the children.

This can be the most effective of all measures. The child will see the danger of sexual freedom. Some of the dangers of an adulterous life and free mixing of men and women are given here.

Danger to health.

The adulterous couple may transfer leucorrhoea to each other. Syphilis, injury to the reproductive organs and gonorrhoea are strong possibilities. Young boys and girls also suffer from leucorrhoea so that their bodies are deformed. The result is psychological and nervous disorders.

Psychological and ethical damage.

Men incline towards homosexuality and women may become lesbians. Innumerable men and women in Europe and America suffer from this habit. In America alone five hundred thousand men and women openly confess to homosexuality and lesbianism. They are ever sensuous. They cannot do anything concrete. They are forgetful and their powers of thinking

are dimmed. Besides having a weak memory, they are weak bodied and psychological wrecks.

Young men take to wine and opium. They use different intoxicants. The society treads a sinful path and is, as a whole, physically, ethically and mentally sick. Crime is common. There are murders, kidnapping and rape. Peddlers abound. Sex traders, who deal in sinful women, spring up. Then, there is a growth of those who abet in concealing crime. There arise conniving doctors, lawyers, government officers and law enforcers. Indecent and immoral gatherings are very common. There is a plethora of prostitution dens. Unchaste women take up this profession as a means of livelihood. There is a trend towards vulgar songs, sex-arousing music, sex-promoting books and magazines, and dance centres. Immoral people raise their heads.

It is this veering off course that caused Khrushchev and Kennedy to worry and pronounce that the future of their people was bleak. This sickness is now found in Islamic countries too. May Allah guide us! It is the duty of responsible people to find ways to eradicate this malady.

Damage to Society.

When a person commits adultery, his evil act, apart from being harmful to him, is harmful to his family too. It weakens family ties. When an unmarried young man is able to enjoy sex outside marriage, he will not be inclined to bind himself into marriage. Besides, to preserve her beauty, many a woman is not ready to bear a child and be a mother. The society has many children of unknown parentage. They are treated cruelly. They are bereft of the love of mother and father. When, on growing up they realise that they are children of unmarried parents and results of shameful acts, they are confused psychologically. Often, they too are morally corrupt. Then, man and woman are not happy either. How can they be tranquil without the ties of marriage supporting them? Thus, there is a lack of family relations. Besides, such people are not tolerated by relatives. Speaking of children again, they find themselves cut off and so turn rebellious.

Economical damages.

By involving themselves in illegal sex, these people cause economical loss to the ***Ummah***. This is because they lose their vigour so that production suffers. They are tempted to earn through illegal means. An adulterous man is shameless and turns to the act every time he feels the sexual urge. He turns weak intellectually, physically and ethically. He is unable to perform his duties and society suffers economic deterioration. He squanders his wealth and riches in unlawful activities and not to further his business. He seeks disapproved sources of income to meet his carnal needs and is not shy to trade in women. He will not mind taking bribe and interest money, or dealing in vulgar business.

Religious bankruptcy and a dismal hereafter.

A man who patronises prostitution dens, disregarding the commands of Allah, will sustain humiliation in four ways. His countenance will pale down, his means of livelihood will be restricted, he will face the wrath of Allah, he will be cast in hell.544[36] When he commits adultery, the person loses his faith during the act.545[37] If he is obstinate and persists in his sinful act and dies without repenting, Allah will give him dual punishment in the hereafter.546[38]

Therefore, guardians must guide their wards. Lead them in a manner that ensures that they follow the Islamic practice and tread the path prescribed by it.547[39] At the same time, they must not be allowed to develop irreligious ideas that smack of apostasy. Guide them away from unlawful sport. Let them not imitate alien ideas. See that they keep away from evil companions so that they are not ill-mannered and do not indulge in sinful activities. Proper guidance will preserve them from deviation and lewdness and keep them free of psychological problems and sexual diseases.

Coherence and harmony.

When a child's growing days are among people of strong faith, his links with religion are strong. He will be grounded so powerfully that he will not waver in the face of temptation. The spiritual relationship is the strongest of all relationships. No companionship is better than the company of a spiritual mentor. No friendship is better than that of a noble friend. Who can claim to possess a character better than that of the Holy Prophet, his companions and our well-guided predecessors?

Hence, we must reinforce our child's links with a spiritual mentor and enrol him with those who work for Islam. Busy him in the remembrance of Allah, meditation, and recitation of the Qur'ªan. Let him study the life of the Prophet ***may blessings of Allah and peace be on him*** and history of the prominent people of Islam. (Part 3 of this book.)

Religious training has a great influence on the reformation of a child and his character building. If fear of Allah is rooted in him, he will not let his eyes see that which he is forbidden to see, worldly pleasures will not divert him and evil companions will not net him. Islam reforms an individual by reforming his soul. It initiates reformation and education by purifying conscience, developing intuition, and refining consciousness. It manifests upon an individual that Allah is ever watching.

544[36] ¶Tabarªanªi in Ausat.

545[37] Bukhªarªi & Muslim.

546[38] al-Furqªan, 25:28-29.

547[39] Sahªah Sittah.

4. A child must know the injunctions applicable before and after maturity.

When he is of an understanding age, guardians must teach the child injunctions of ***Shari'ah***. It is equally important to teach a male and a female child. Both are responsible under ***Shari'ah***.

A child must know that it is obligatory to have a bath on seminal discharge and wet dream. According to ***Shari'ah***, he is responsible and the injunctions that apply to a grown up apply to him too. Let the girl know, when she is nine years old, that when she has a wet dream during sleep and finds traces of semen on the clothes, she has attained the grown up status and is liable to follow the injunctions of ***Shari'ah*** in this regard. She must have a bath. She must veil herself now on. It is on her now to meet all obligations of ***Shari'ah***. Tell her about menstruation and the commands thereon and that it is a sign of her attaining maturity.

When guardians fail to tell their wards about these things, young boys and girls are unaware that it is sinful to offer prayers in an unclean state. We reproduce these injunctions here so that guardians may explain them to their grown-up wards.

Maturity.

⊳ When a boy or girl remembers a wet dream but does not find traces of semen on the clothes, bath is not obligatory on the child.548[40]

⊳ When a wet dream is not remembered but, on awakening, traces of semen are found on the clothes, then bath is obligatory.549[41]

⊳ On a seminal discharge following a lustful condition, bath is obligatory whether it is a boy or a girl. It is of no concern in what form this seminal discharge came about.550[42]

⊳ When the tip of the male reproductive organ enters the vagina or anus, bath is obligatory on both the active and passive partners whether a seminal discharge took place or not.551[43]

⊳ It is obligatory on a woman to have a bath when her menstruating period is over.552[44]

548[40] A¶hmad and Nasªaªi.

549[41] A¶s¶hªab-us-Sahªah-Sittah, except Nasªaªi.

550[42] A¶hmad, ibn Mªajah, Tirmizªi.

551[43] Muslim and Abdul Barr bin Wahb.

552[44] al-Baqarah, 2:222 and Bukhªarªi.

⊳ It is compulsory in a bath to rinse the mouth, snuff water in the nostrils and pour water over the entire body once.553[45] Those parts of the body that it is difficult to wash, like the inside of the eye, may not be washed. However, every part of the body that it is not difficult to wash must be washed, like inside the mouth and nose,554[46] the navel, the vagina, under a tight-fitting ring, the visible parts of the ear and the armpit.

⊳ The ***Sunnah*** of the bath and the method: Wash the hands and the private parts. Wash off the impurity wherever it is on the body. Perform ablution as done for prayers. Then pour water over the entire body three times.555[47] If a woman has her hair on the head tied in a lock, she may untie them but it is not necessary to untie her ponytail. In any case, water must reach the roots.556[48] Other acts of ***sunnah*** are to make an intention, recite ***Bismillºah***, use ***miswºak***, pass fingers through the beard as if combing, and move fingers of one hand through those of the other, and to rub the body.

⊳ Under the following circumstances, when a bath is obligatory, one may purify oneself by ***tayammum*** instead of using water:

water is unavailable, or use of water may

augment an illness or cause death,

cause an enemy to a   ack,

increase thirst and cause death from thirst.

Dry ablution is performed with anything that is part of earth like sand, stone, or soil. It should be struck three times with the hands. The first time the face must be wiped with the hands. The second time the hands must be wiped up to the elbows.557[49] It is a condition of ***tayammum*** that the intention be declared. The dry ablution may be performed in place of ablution or bath; the method in either case is the same.

⊳ Unlawful things in a state of impurity:

553[45] al-Mªa`idah, 5:7.

554[46] abªu Dªawood and Tirmizªi.

555[47] A¶s¶hªab-us-Sahªah-Sittah.

556[48] abªu Dªawood.

557[49] al-Mªa`idah, 5:10.

A menstruating woman should not offer ritual prayers and need not atone for them, but although she may not fast but she will have to complete the count once she is pure.558[50] She may not go to a mosque or perform ***tawªaf***.559[51] Her husband may not toy with her body between her navel and knees without something in-between.560[52] She cannot recite the Qur'ªan.561[53] She may say ***Bismillªah*** or ***al-¶hamdu-lillªah***. If she is a teacher, she may recite the words as individual letters

One should not touch the Qur'ªan with bare hands562[54] when one has yet to perform ablution or is impure, or if she is a menstruating woman; the Qur'ªan may be touched, however, if a cloth is held in the hand.563[55] An impure person should not offer the ritual prayers, enter a mosque or perform ***tawªaf***. But a man or woman who is impure may fast. The clothes that are soiled with impurity must be washed.564[56]

5. Marriage and sexual relations.

At the same time as equipping mankind with numerous desires, Allah the Exalted has put into him sentiments that prompt him to sustain his race. However, He has bound him with such laws that regulate these desires and sentiments. The system of marriage is an example. It satisfies a person's innate urge for the other sex. While it provides an outlet for the satisfaction of the natural sexual desires of a person, it keeps him in check so that he is not carried away by sensual urge.

We discuss now Islam's views on sex and the wisdom behind instituting the system of marriage?

» Islam's views on sex.

~ We have seen that Islam has provided a way for the satisfaction of man's natural sentiments. He may not overpass the limitations, or go in collision course with his natural disposition, but he may walk the straight path through marriage.565[57] Islam has disallowed

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558[50] A¶s¶hªab-us-Sahªah-Sittah.

559[51] Bukhªarªi and Muslim, *tawªaf* is to circumambulate the *Ka'bah*.

560[52] Bukhªarªi and Muslim.

561[53] Tirmizªi and ibn Mªajah.

562[54] al-Wªaqi'ah, 56:79, and ¶Hªakim.

563[55] Bukhªarªi.

564[56] Dªar Qu¶tnªi, Bazzªar.

565[57] ar-Rªum, 30:21.

that, in order to devote himself to worship and obtain nearness to Allah, a person may distance himself from worldly activities and abstain from marriage. Islam emphatically rejects a monastic life particularly if one has the means to marry.566[58] The Holy Prophet *may blessings of Allah and peace be on him* has encouraged us to live a married life and has looked down on those who shrank away from it.567[59]

~ Islam's theory on sex is very reasonable. It declares marriage and sexual intercourse with one's married partner as a righteous deed and promises a reward against that.568[60]

~ That the reward against legal intercourse is as against ***Sadaqah*** does not mean that one must overdo it at the cost of his duties in ***jihªad*** or other religious matters. Islam wants man to be ideal and strong. It sees that everyone gets his due. There may come a time in the life of man when his religious duties of ***jihªad*** and propagation of Islam seem to clash with his worldly obligations to his wife, children and business. At such times, he must opt for the religious duties. The first priority before a Muslim should be to sustain the Islamic society, to strengthen Muslim government and to guide the misled people. Our devoted ancestors gave preference to ***jihªad*** over all personal matters. We have the example of ¶Hazrat Hanzalah *may Allah be pleased with him*. It was his wedding night. War was proclaimed. He could not find time to have a bath to purify himself. Leaving his bride of a few hours, he took part in the war and was martyred. The angels gave him a bath.569[61] ¶Hazrat Abdullªah bin abªi Bakr *may Allah be pleased with him* divorced his very beautiful wife on the command of his father who felt that he was being lazy in ***jihªad*** because of her. ¶Hazrat abªu Khaismah *may Allah be pleased with him* had returned from ***jihªad***. It was a very hot day. Both his wives were present in a tent in the garden. He remarked, "How can it be that while the Messenger of Allah is out there in terrible heat I be here amidst ready food and beautiful wives in a cool tent? This will not be!" Without further delay, he mounted a camel and went on to look out for the Messenger of Allah *may blessings of Allah and peace be on him*.

Indeed, these were the people who did not shy to forfeit what they enjoyed, when they had to choose between their enjoyment and the Messenger of Allah, ***jihªad*** for His cause, or inviting people to His religion. As a result, Allah gave them authority in the world. Today, if Muslims do not do as those people did, they will face a punishment; if they deviate from the straight path, they will be the sufferers.570[62]

566[58] Bayhaqªi and ¶Tabarªanªi.

567[59] Bukhªarªi and Muslim.

568[60] Muslim.

569[61] Tirmizªi and A¶hmad.

570[62] at-Tawbah, 9:24.

In those days, whenever it was expedient, women too participated in ***jihªad*** without giving up their veil or overlapping the limit.

¶Hazrat Rabi‘ bint Ma‘ªuz ***may Allah be pleased with her*** says, “We used to participate in battles with the Messenger of Allah. We helped in transporting the sick and dead to Madinah Munawwarah.”571[63]

¶Hazrat Umm Atyah Ansªariyah ***may Allah be pleased with her*** took part in seven battles. Her duty was to take care of the war material and to treat the injured and sick.

When Muslims faced defeat, ¶Hazrat Umm Ammªarah ***may Allah be pleased with her*** held a sword and fought alongside the Messenger of Allah ***may Allah bless him and give him peace*** and shot arrows too.572[64]

¶Hazrat Safiyah bint Abdul Mu¶t¶talib ***may Allah be pleased with her*** found a Jew in the fort and killed him with a stick.573[65]

Women, too, are obliged to call people to Islam, enjoin what is good and prohibit what is disapproved just as it is the duty of men.574[66]

» The wisdom behind the system of marriage.

We have discussed already marriage as a social necessity. We repeat here some of the advantages.

It enables ***protection of lineage***575[67] and ***guards the society from deviation***.576[68] It calls on ***both husband and wife*** to ***shoulder family responsibilities***.577[69] It ***secures the society from any maladies and calamities***.578[70] It gives the family ***psychological and spiritual peace***.579[71] It provides ***a pious and upright progeny***.580[72]

571[63] Muslim.

572[64] ibn Hishªam.

573[65] ibn Hishªam.

574[66] at-Tawbah, 9:71.

575[67] an-Na¶hl, 16:72.

576[68] Bukhªarªi and Muslim..

577[69] Bukhªarªi and Muslim..

578[70] Mªalik and ibn Mªajah.

Therefore, help the child to marry. Spend on him. You will reap a reward against your investment. Your honour will be protected, too. Where else may your money be better spent? After your death, your wealth will be used by your children anyway so spend on them while you can. A great reward awaits him who spends on his family.581[73] Select a pious spouse for your child. Let her be one who is obedient to him, who respects and honours him and, when children are born, beseeches Allah to set them on a pious path.582[74]

The behaviour of the bride and groom.

1. The bridegroom must hold the bride by her forelocks and pray to Allah that He let him benefit from her good and protect him from her evil.583[75]

2. Each of them must pray two raka'ªat optional prayer and beseech Allah584[76] that He bless them both through the other, and that they live together a goodly living and separate well.

3. It is for the bridegroom to talk to his bride with affection and love, speaking very softly. He must offer her something to eat or drink.585[77] He is directed to be tender to her so that she gets over her fright and feels friendly and affectionate.

4. It is a code of sexual intercourse that fewest clothes may be removed. They must cover themselves with a sheet.586[78] It is permitted to the groom to fully undress before his bride587[79] but, it is better if he removes few clothes only.588[80]

5. First, he may kiss and fondle her.589[81] He must not attempt intercourse straightway; it is

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579[71] ar-Rªum, 30:21.

580[72] Abdur Razzªaq and Bayhaqªi.

581[73] Muslim.

582[74] al-Furqªan, 25:74.

583[75] Bukhªarªi and abªu Dªawood.

584[76] ibn abªi Shªibah.

585[77] A¶hmad.

586[78] A¶hmad, Tirmizªi, abªu Dªawood.

587[79] Tirmizªi.

588[80] Tirmizªi.

589[81] Daylamªi.

taken as a sign of weakness and helplessness.590[82] Get the woman to participate fully. After having the intercourse, do not move away suddenly. Let the woman complete her enjoyment otherwise she may feel deprived and disgusted.591[83]

6. The groom may recite ***Bismillªah*** and pray to Allah: ***O Allah, protect us from the devil. Keep the devil away from the children that You will grant us.*** Thus, the children that will be born to the couple will be protected from the influence of Satan.592[84]

7. He may do the act in any manner provided it is through the vagina.593[85] It is better, though, if the woman is lying down and the man is over her.594[86]

8. If, after having the intercourse once, they desire to have it a second time, it is ***musta¶hib*** to perform ablution first. This allows added pleasure.595[87] However, if the couple have a full bath, it is better for them.596[88]

9. It is better for both of them to have a bath as early as possible after the intercourse. If a bath cannot be had immediately, then ablution may be performed before sleeping.597[89]

10. Both, husband and wife, can bathe at the same time in one bathroom.598[90]

The things a husband and wife may not do.

1. It is not proper for them to convey to others, in words or by indication, about their relations on bed.599[91] It is a grave sin to do so.600[92]

590[82] Daylamªi.

591[83] Ahyªa-ul-Uloom.

592[84] Bukhªarªi.

593[85] al-Baqarah, 2:223 and Bukhªarªi.

594[86] Muslim.

595[87] Muslim abªu Dªawood.

596[88] abªu Dªawood and Nasªaªi.

597[89] Muslim.

598[90] Bukhªarªi and Muslim.

599[91] Muslim abªu Dªawood.

600[92] A¶hmad and abªu Dªawood.

2. It is unlawful to have intercourse through the anus.601[93] It is wrong from the medical point of view, too.

3. It is forbidden to have sexual intercourse with her when she is menstruating.602[94] It is also harmful medically. It causes pain to the reproductive organ and may damage the uterus. It may cause the penis to receive menstruating blood or damaging impurity thereby creating puss. This may lead to impotency or cause syphilis. Sometimes, it deprives man of the ability to sire children and may turn the woman barren. If he commits this mistake, he must repent to Allah and seek His forgiveness. Imªam A¶hmad *may Allah have mercy on him* prescribes offering of ***sadaqah***, a dinªar or half of it, as an atonement.603[95]

Advice of doctors and experts in this field.

1. Moderation should be practised in having sex. Excess is harmful. It reduces mental prowess and causes slothfulness.

2. The husband should make advances through kisses and caresses.

3. A proper time should be selected for sexual activity when the bride is also willing. The husband may not compel her to co-operate otherwise there will be hostility.

4. After the act, the husband must delay himself so that his bride is satisfied fully; he must not move away hastily.

5. The sexual intercourse may be enjoyed any day, any time the year round provided none of the partners is fasting. It is a ***sunnah*** to have it on Friday night, or during the day on Friday.604[96]

6. It is necessary for the woman to keep in mind her husband's temperament. When he wants her to adorn and beautify herself, she must do so. She must not displease him. She must not so much as observe an optional fast without his permission.605[97] When he beckons her she must respond, otherwise the angels curse her.606[98]

601[93] Nasªaªi. ibn ¶Hibbªan, ibn Adªi, abªu Dªawood A¶hmad, A¶s¶hªab-us-Sunan.

602[94] al-Baqarah, 2:222.

603[95] A¶s¶hªab-us-Sunan and ¶Tabarªanªi.

604[96] Bukhªarªi, abªu Dªawood, and Nasªaªi.

605[97] Bukhªarªi.

606[98] Bukhªarªi and Muslim.

These are the etiquette we must teach our children before they marry so that they conduct their lives accordingly.

6. Those who cannot marry must keep themselves undefiled and virtuous.

No one will disagree that wealth is the source of worldly happiness, fortune and success. It is a basic necessity of life. It opens all knots. It removes obstacles. Often it is the only yardstick and no one turns towards a man of knowledge and good manners if he is not well off. This being so, what should a young man do who has no riches and so cannot marry? Under these circumstances, he must endeavour to remain virtuous and chaste. It is the command of the Noble Qur'ªan.607[99] It is an excellent mental achievement that strengthens a young man's will power making him firm of intention. He develops angelic qualities and is peaceful and serene. The question remains, however, how he may attain this status? What does Islam suggest? This has been discussed in Chapter 7 of this Book under the sub-title ***"Riddance from this habit"*** (masturbation). The headings of the discussions under this subtitle are reproduced here with further discussion.

Early Marriage, Voluntary Fasts, Shun whatever excites sex, Engage in fruitful pursuit, Good company, Act on medical advice, Fear Allah.

The additional discussion revolves round two points:

To keep one's gaze away from forbidden things and female strangers.

To look at female strangers is an arrow from the armoury of the devil. A man who restrains himself from evil only because he fears Allah, will feel his faith grow in him an immense satisfaction. After the first glance, there is an attraction and inclination. It begins with a smile. Then greetings are exchanged. They promise to meet again. Then, evil follows. It is because of an evil glance that a person's faculties of thinking are impaired; he forgets his duties and obligations. It also causes him to deviate. Such people love to live in luxury. They are a danger to peace and security. This is why the Noble Qur'ªan commands men and women to lower their gaze.608[100] It is through the lowering of one's gaze that one may achieve chastity and piety.

To strengthen religious defences and restrictions.

At different places in this book, we have discussed various means to strengthen religious defences and to create checks against vice. When a child fears Allah and believes firmly that He is present everywhere and that He knows everything, then he will be religious minded. He will attend religious meetings, bind himself to compulsory and voluntary acts, recite the

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607[99] an-Nªur, 24:33.

608[100] an-Nªur, 24:30-31.

Qur'ªan regularly, wake up in the dead of night to offer ***Tahajjud*** prayers, and keep optional fasts. He will study the lives of the companions ***may Allah be pleased with them*** and other religious luminaries. He will remember death and whatever is to follow. He will be inspired to distance himself from indecent places and disapproved acts. He will be an example of virtue and modesty.

Let us see from the lives of two chaste persons.

¶Hazrat Yªusuf ***may peace be on him*** is a young man. A beautiful woman of position invites him. She shuts all outlets on him. There is no apparent hindrance to their meeting609[101] but he does not lay down arms against the frenzied female. He is cool and patient. He does not betray his trust with Allah.610[102] The delirious woman, wife of the ruler, tries to trap him; she uses tricks and cajolery; she intimidates him, and, before other like-minded women, threatens to have him arrested.611[103] ¶Hazrat Yªusuf ***may peace be on him*** however, has his mind turned towards Allah; he is fully devoted. He is persistent in his prayer to Allah to help him be virtuous.612[104] He triumphs because of his firm belief and faith. All devilish schemes fail.

The second incident is from the times of ¶Hazrat Umar ***may Allah be pleased with him***. The husband of a woman had gone on ***jihªad***. He did not return for a long time. The separation was telling on her. She was in a distressing passion. She bore the separation patiently from her belief in Allah and the knowledge that He was omnipresent and ever-watching. In the dark of the night she remembers her husband and laments in poetic form that she was alone, "My darling is not here!" It was the fear of Allah that kept her from sinning. ¶Hazrat Umar ***may Allah be pleased with him*** enquired from his daughter, the mother of the believers, ¶Hazrat Hafsah ***may Allah be pleased with her*** "How many days can a woman endure her husband's absence?" She replied, "Four months". ¶Hazrat Umar ***may Allah be pleased with him*** directed the commanders of his army not to keep any warrior away from home more than four months.

It is true that if our youth adopt these principles they can reach the peak of modesty and chastity. They can keep free of the devil's snare, and ward off temptation. They may pursue the manners of the Holy Prophet ***may blessings of Allah and peace be on him*** imbibe the purity of the angels and the chastity of the upright elders of the ***Ummah***. If they follow up this initiative, they may attain a status where Allah, out of His Grace, makes them independent of others, and grants them wealth and riches. Indeed, Allah is the Creator of opportunities!613[105]

609[101] Yªusuf, 12:23.

610[102] Yªusuf, 12:23.

611[103] Yªusuf, 12:32.

612[104] Yªusuf, 12:33.

613[105] at-¶Tallªaq, 65:2, 3 and an-Nªur, 24:33.

Islam does not outlaw sexual satisfaction. It does not ask a person who has had legal sex to seek forgiveness. It prescribes, however, that limits be respected when satisfying sexual desires.

An Important Letter.

We reproduce here, in brief, a letter of Ust^{a}az Tant^{a}awy that he had written to his son. It is a glorious pen picture of Islam as seen by the youth today and a reassuring speech from a man of insight. With much wisdom and dignity, it invites its addressee to uphold Islamic values.

Son, why do you write to me with hesitation and shame? Do you think that you are the only one who is subdued by his base desires? The only one trapped in its net? No, son! It is not so. Be merciful to yourself. The malady you speak of is a malady afflicting every young man today. Many see such dreams. Dreams that have caused them insomnia. How many have thus turned unoccupied! What must the young do in these very severe days when young blood rushes with excitement, and sexual desires flare up? Allah has shown us the institution of marriage to counter it. However, circumstances draw you towards a thing that is very evil.

The courses open to you are:

(a) Drown yourself in your emotions and low desires and be lost in lustful dreams. Read vulgar stories, see naked films, look at beautiful girls everywhere. The result will be that you will see a woman in everything. You will be confused, turn mad or have a nervous breakdown.

(b) Masturbate. It is a grave sin and a poison that kills. A person who masturbates is soon fatigued, often sick and always defeated. His body degenerates rapidly. He avoids people. He fears life and may suffer from impotency.

(c) Be trapped in the quicksand of unlawful sexual relations. Go to the dens of immorality. Mortgage your health, youth, future and religious beliefs. You will not get education or achieve success. You will not only be irreligious but will also relinquish your worldly entitlement. You will visit prostitutes, one after the other. You will ruin your health and waste your youth. Known wrestlers, feudalists and wealthy men have emerged a poor reflection of their previous selves when they involved in this sin. Allah punishes the habitual sinner through sickness and frailty. A man of thirty looks like a feeble old man of eighty. But, whoever safeguards his youth, his old age is safeguarded for him.

I hear you protesting, "What is the cure for this sickness?" The cure is that you adopt the way that Allah has chosen for you. To act on the innate nature given us by Allah is to adopt the way of Allah. We must remember that for everything that He has declared unlawful He has created something lawful. Thus, if interest is outlawed, trade and commerce are permitted. If adultery is disallowed, marriage is legal. Therefore, the cure you seek is in marriage. If you lack in the wherewithal to enter a married life, then control yourself. Raise your spirits.

Look at the teapot that is placed on fire. It boils. If you shut it up to prevent steam from escaping then it will burst from the collected steam inside. If you pierce a hole in it all the water will pour out and the teapot will burn itself. Alternatively, if you attach a tube to it, like the pipe connected to an engine, it will drive factories, run trains and perform other tasks for you.

The first example depicts the condition of a person who is lost in lustful desires and sexual thoughts. The second is of a misled person who veers off the path and goes to prostitution dens. The third projects a noble soul, a virtuous person.

Therefore, lighten the burden on your soul by applying yourself to some activity, spiritual, intellectual or physical. The trapped potential within you should be exploited to beneficial use. Turn towards Allah. Concentrate on worship. Apply yourself to fruitful employment. Engage in study. Exercise. Do not be idle. Man hankers after sound health and strength. Exercise and build your health. Develop your body. Do not waste your strength in sinful activities. Let not your strength be sacrificed at the altar of a woman.

This is the medicine. Only marriage is a complete and full remedy. If that is not possible, then the sedative, and momentary cure, is through magnanimity and self-restraint. This is the most practical prescription to cure this malady.

The hymn sung by senseless, mischievous people.

They argue that mischief will be checked if we permit men and women to mix freely in society and familiarise them with it. They hold that immorality will be curbed. They say, too, that if restrictions on prostitution dens are not lifted other clandestine houses of sin will spring up in different localities.

This is nonsense and a foolish argument. The infidel nations have long experimented with this idea but the results have been adverse. Immorality has increased manifold in their lands. Regarding their suggestion to open up prostitution dens, the question is how many dens must be allowed so that all the aspiring youth are served? Thousands of prostitutes will be required. Besides, if young men are permitted to visit these dens, they may abandon the idea of a married life. What will become then of the girls awaiting marriage? Must such dens be set up, then, where male prostitutes solicit female customers? This is very strange! It is not sensible. It is prompted by lustful minds. These people do not support the noble ideas that manners be promoted, women improve their lives, civilisation progress and a healthy atmosphere be built. They use empty words. They raise a new slogan each day. They aim to corrupt Muslim girls. It is very sad that, in order that we may be termed progressive, we are willing to give up the values of Islam also.

Therefore, my son, get married! It does not matter that you are a student. If you cannot marry, then create in yourself the fear of Allah. Pray to Him to make you chaste and pure.

Busy yourself in worship, teaching, exercise and endeavour. This is the only way to save yourself from a sinful life.

O, Muslim boys and girls! This is the only solution to your sexual problems. Do not fall a prey to the slogans and brainwashing of your foes. They wish to put into shape the conspiracies of Jews, Christians and Freemasons. They scheme and conspire to erase the urge for ***jihªad*** from the minds of Muslim youth and to render them incompetent for the defence of their nation. They wish that Muslims may bow down before tyrants, consent to the will of the atheists and be herded like sheep.

O Muslims! See through this false propaganda! Be patient. Link yourself with Allah and wear the crown of honour. The Noble Qur'ªan teaches us not to pursue the path of the misled people.614[106]

7. Need we impart sexual training to the child?

Most parents ask if they may impart sexual education to their child. When may they do so, upon maturity or before that? Should they tell the young man, at the time of his marriage, the correct method of sexual intercourse? We will show in the light of ***Shari'ah*** that parents may tell these things to their sons and daughters. It is sometimes obligatory upon parents to tell them these things when an rule of ***Shari'ah*** is liable to be violated.

? We find mention of sexual matters in many verses of the Qur'ªan. The Noble Qur'ªan discusses the birth of man, adultery and so on.615[107] The Qur'ªan tells us to guard our private parts from misuse, intercourse during the night in Ramadªan, not to have sex with a menstruating woman, the birth of children, divorce before sexual intercourse, the progress of the sperm in the womb, conception when the male and female sperms meet, pregnancy, period of breast feeding, adultery or fornication and its harm, and homosexuality and other matters.

The Noble Qur'ªan has mentioned this so that people learn from it and ponder over it.616[108] It is incumbent on everyone to know these matters, young and old, man and woman. Only after one has studied these things may he distinguish between the lawful and the unlawful before satisfying his sexual urge. It is after reading the verses of the Qur'ªan that we gain faith in Allah and knowledge of His power and astonishing creation. Faith is perfected.

614[106] al-Mªa`idah, 5:77.

615[107] al-Mu`minªun, 23:5, 7, al-Baqarah, 2:187, 222, 223, 237, al-Mu`minªun, 23:12, 13, ad-Dhar, 76:2, al-A¶hqªaf, 46:15, al-Isrªa`, 17:32, an-Nªur, 24:3 and al-A'rªaf, 7:80, 81.

616[108] Mu¶hammad, 47:24.

? Even before they have attained maturity, the children may be taught the rules applicable on maturity. Thus, on attaining maturity they will know what they have to do and what they have to guard against.

? When a child is mature and about to marry, it is necessary to teach him about copulation and manners of achieving satisfaction.

However, I wish to caution you of two important things.

First, convey the knowledge in relation to his age. For example, a ten year old may not be told about intimate relations.

Secondly, it is the mother, or a female guardian, who must impart sexual knowledge to a girl.

If you have understood this responsibility of training, then take practical steps. Fulfil your responsibility. Do not lag behind. Let your children be pure like angels, resolute like the companions, brave like lions, and bright like a luminous body. If you venture and toil, your children will enjoy the fruit of your effort.

Two basic and important factors are necessary for an excellent training. ***Supervision*** must be perfect and ***idle time*** may be put to gainful employment.

Supervision will ensure that the child's belief and faith are properly groomed, his manners are correct, he is physically fit, and intellectually competent. His personality will be perfect, psychologically and socially. He will cast off bad company. Supervision will restrain him from cinema, criminal activities and vulgar reading. He will distance himself from misleading, irreligious, idealistic people. His life will be moulded according to Islamic precepts. He will be awake spiritually and intellectually. He will be an example worth imitating. He will be like the full moon shining in the skies and an angel walking on earth.

The guardian is responsible to see that the ***idle time*** of his wards is put to fruitful use. When he comes home, he may sit with his wife and children. He must attempt to broaden the practical attitude of his children. He must pay attention to reforming them religiously and ethically. The parents or guardians must set aside their evenings for their children. Teach them during these hours. Encourage them. Solve their posers. Help them with their studies. Tell them something knowledgeable. Teach them good manners. Parents who follow this are worthy of Allah's reward. Truly, this is the method that guarantees admiration for their children. It takes them to heights of honour and nobility of character. They turn out wise men and noble Muslims. This is the method and result of exemplary training to children.

On the other hand, how very cruel those parents and guardians are who spend their spare time with friends in meaningless conversation or in recreation. They are guilty of usurping the rights of their children.

Who can give the child a better religious training than his parents? Who can teach him good manners better than the parents? Who, besides them, can take up responsibilities for his sound mind, healthy body and physical strength? Who can provide them with knowledge and cultural upgrading? Who will make them principled? Who will make them responsible for the rights of others? If parents are occupied in selfish activities like play and vain conversation who will grow these praiseworthy characteristics in the children?

Shawqi was right when he said, ***He is not an orphan whose parents are no more with him, the real orphan is he whose parents lack in bringing him up in the Islamic way***.

Indeed, in the first place, it is the parents who are responsible for their children's religious and ethical training, broadening their intellectual outlook, psychological dignity and tolerance. They must give him useful knowledge. They must keep him abreast of correct cultural and civic learning. The Messenger of Allah ***may blessings of Allah and peace be on him*** has held both the parents responsible for it.617[109]

Therefore, they must use their spare time in fulfilling this responsibility. They must remember that if they omit to do so, they will be liable to a grave punishment when they are presented before Allah. Wealth or riches, children or power —nothing whatsoever— will aid them. On that day only a pure heart and good deeds will fetch success.618[110] If parents visualise Allah watching them, their feelings will be for their children's proper upbringing and they will better fulfil their responsibilities. Value time. It is like a sword, if you do not use it, it will cut you. There are many things to do. Time is short and life is fast passing away. Therefore, know your duties.

Let it not be that when death comes to you, your tasks are yet undone. Suddenly you face the torment of Allah and there is no one to help you!619[111]

Parents must know that the methods of training that I have mentioned apply to all — elders and youngsters, youth and the aged, and men and women. Therefore, adopt these principles of training. Persuade your children to obey them. Be their guide so that they grow on a correct creed according to Islamic standards and high manners.

They will then be able to shoulder the heaviest responsibilities equipped with faithful hearts, steadfast and pure souls, mature intellect, strong and healthy bodies.

617[109] Bukhªarªi, Muslim, ibn ¶Hibbªan, Tirmizªi.

618[110] at-Ta¶hrªim, 16:6.

619[111] az-Zumar, 39:54, 55.

Proceed in the name of Allah! He will be your help. Future generations will benefit from your achievements and blessings. Allah the Gracious will reward you well. A treasure of recompense awaits you on the Day of Resurrection.

We see in the Qur'ªan (***sªurah*** at-Tawbah, 9:105),

And say (O Mu¶hammad) Do deeds! Allah will see your deeds, and (so will) His messenger and the believers. And you will be brought back to the all-Knower of the unseen and the seen. Then, He will inform you of what you used to do.

wa ªakhiru da'wªanªa anil ¶hamdu lillªahi rabbil 'ªalamªin.

Reference:
extracted from book

The upbringing of Children in Islam
Tarbiyat-e-Aulad aur Islam
Author: Late Maulana Dr. Muhammad Habibullah Mukhtar
Original book in Arabic by Sahikh Abdullah Naseh Alwan
Publish by dar-ut-Tasneef
Jamiat ul-Uloom Il-Islamiyyah allama Banuri Town Karachi
English translation by Rafiq Abdur Rahman

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The Upbringing of Children in Islam

English translation of the Arabic Book, *Tarbiyat al-aw'lad fi al-Islam*
The original book is in Arabic by Sheikh Abd 'Allªah Nªaseh Alwªan
***May Allah be merciful to him*.**

بسم الله الرحمن الرحيم

Preface

(To the Urdu edition)

Praise is for Allah, the Exalted, the Great. May blessings and peace be on His Messenger, Muhammad, the noble chosen one, on his family, his companions and those who follow his guidance — on all of them.

The idea of an abridged form of the Urdu translation of *Tarbiyat-e-Aulªad aur Islam* obsessed my mind for long. The original book is in Arabic by Sheikh Abd 'Allªah Nªaseh Alwªan *May Allah be merciful to him*. My aim is that this invaluable gem may find a place in every home. Further, its brevity may prompt those who have little time to read and understand it. Sometimes, the bulk of a book is in itself a deterrent to its merit. Today, everyone is already busy and time is not easily at hand to devote oneself to religious effort. Some friends and elders advocated the cause of this book so forcefully that I committed myself to this task placing reliance in Allah. I pray to Allah, Full of Grace, that He may make my work easy and may grace my time. May He guide me to such brevity that while the object is fulfilled, the advantage is universal.

My dear Brother Maulªanªa Muhammad Umair exerted himself in smoothing out the manuscript and Brother Maulªanªa Fahªimuddªin corrected it. May Allah grant a good reward to them and to respected Shªahid Husain who managed the printing of the book diligently! May He also reward all those who have co-operated with us in achieving this task in any manner! May He make this work an asset for me in the Hereafter and a cause for gaining His forgiveness! May He guide the Muslims to read it, to act upon it, and to conduct their lives according to its directions. The blessings of Allah be on the best of His creation, Muhammad, his family and his companions—all of them.

This Book is divided into three parts

There are four Chapters in Part One, seven in Part Two (which deals with the responsibilities of the guardians), and three Chapters and a Conclusion in Part Three.

This book pursues an easy approach to explain the fundamental principles of upbringing and the manner and rules of training. It discusses the subject of upbringing and training from every angle. The book contains guidelines to impart religious discipline, character building, spiritual education, intellectual growth and physical drill. It suggests ways to model the child’s personality in the right direction morally, psychologically and socially.

This book will serve as a guideline to every guardian and head of family to raise his children in a correct Islamic way. In it one can find excellent suggestions for building strong foundations of the nation and valuable principles for preparing the individual.

There is no alternative but to adopt the complete and exhaustive Islamic system of rearing and reforming. May Allah inspire the Muslims that in their thinking and creed they make Islam their guideline, in the field of education and deeds they appoint it their true goal and asylum, in gaining honour and glory, nobility and eminence, and Islamic unity, they choose it as their ideal. And Allah is The Reconciler and The Helper. Our final call is that all praise is for Allah, the Lord of the Worlds.

Muhammad Habibuªah Mukhtªar

Bin Hakim Muhammad Mukhtªar Hasan, ***May Allah be merciful to him.***

14-8-1411 Hijri. 2-3-1991 AC

PART THREE

Chapter 12

This Part of the Book comprises three chapters.

The effective means in raising children.

The basic principles for upbringing children.

Some important proposals.

Chapter 12

The effective means in raising children

In the second part of this book, we discussed the significant responsibilities on guardians towards raising children. These responsibilities relate to religious and moral, practical and physical, psychological and social aspects. These are very important responsibilities for developing the personality of the child. In the future, on seeing the fruit of their efforts, parents will be very happy. Such parents are very fortunate, indeed.

However, it is not enough for the guardian to merely fulfil his responsibilities. Let him not suppose that he has done his duty and no more may be expected of him. He has more to do yet. He must strive for perfection in his ward. Indeed, a righteous and intelligent guardian is ever engaged in imparting the most advantageous religious and moral training to his ward. He must see that the child matures mentally and has a high degree of intelligence and is tolerant.

What then are the most effective means to achieve this objective? In my opinion five things have to be done.

1. Train the child through example.
2. Teach him through good habits.
3. Discipline him through preaching and counselling.
4. Supervise over him.
5. Punish him when necessary.

1. Example

In the eyes of the child, the guardian is an ideal leader and thus has a great influence on the moulding of his personality. The child imitates him. Whether he is conscious of it or not, he records in his mind every action of his guardian. Thus, as leader and guide he plays a very effective role in reforming the child or ruining him. The child reflects his guardian's character and is truthful, religious, trustworthy, well-mannered, courageous and innocent if the guardian is so. If, on the hand, the guardian is a liar, untrustworthy, ill-mannered, timid and miserly, then the child will have these qualities too.

He spontaneously picks up the virtuous characteristics of his mentor. It is thus that the teacher, the guardian and the parents must set an example as doers of good. Allah, the

Exalted, endowed the Prophets *may blessings of Allah and peace be on them* with psychological, moral and intellectual perfection so that their disciples may emulate them and aim at such impeccable behaviour.

The Holy Prophet alone is the leader.

Allah the Exalted had appointed the Holy Prophet *may blessings of Allah and peace be on him* as a leader and excellent example for mankind for all times. To men everywhere and always, he is a lamp spreading light.1[1]

¶Hazrat Aishah *may Allah be pleased with her* has described the character of the Prophet as an exposition of the Qur`ªan. He was the one to put into practice whatever the Qur`ªan commands and preaches. Allah had seen over his growth development and training.2[2]

He was innocent and sinless even in the days when he was not yet appointed a prophet. His people gave him the titles of *the truthful* and *the trustworthy*. His sagacity was put to test when *the Hajr Aswad* was to be replaced in its position in the Ka'bah. His intelligent decision prevented a violent controversy within his nation.

Where propagation of Islam was concerned he was restless and would not sleep peacefully until his people responded favourably to his call. Allah revealed to him verses of the Qur`ªan to mitigate his sorrow and sadness.3[3]

In worshipping Allah, he set a perfect example for his followers. He would prolong his prayers at night, not worried by the swelling of his feet.4[4] Because they lacked the energy, no one else could hope to match the amount of worship he put in.5[5] His pure heart was devoted fully to the love of Allah the Gracious. By day and by night he was occupied in supplications to Him. Through worship he would obtain contentment and satisfaction. It was out of love for his followers that he often gave up some acts of worship lest they feel obliged to imitate him. He always bowed in submission to Allah and obeyed His commands in the manner it was expected of him.6[6]

1[1] al-A¶hzªab: 33,21, 45, 46.

2[2] Askarªi and ibn-ul-M'ªanªi

3[3] al-Kahf, 18:6, al-Qa¶sa¶s, 28:56, Fªa¶tir, 35:8.

4[4] Bukhªarªi and Muslim.

5[5] Bukhªarªi and Muslim.

6[6] al-Muzzummil, 73:1-6, al-Isrªa`, 17:79, ad-Dahr, 76:25 & 26.

In his generosity and benevolence, he set a perfect example for his *Ummah*. He was philanthropic and charitable to the extent that he was unmindful of its repercussions on himself. He was more generous than the proverbial cool breeze. He gave away, without a second thought, whatever was asked of him. Once, a man asked him for so many sheep as would fill up the space between two particular mountains. He arranged for him those sheep. On returning to his people, that man related to them the generosity of the Prophet who donated as though he feared no poverty on himself.7[7]

His leadership in piety and abstinence was exemplary. He used to rest on a crude mat. Its impressions were visible on his body. When it was suggested to him that the mat be replaced with a soft mattress, he countered with the question, *What am I to do with worldly comforts? My example in this world is that of a horse-rider who rests awhile in the shade of a tree and then continues away on his journey.*

He never ate wheat bread to his full for any three successive days after his arrival in Madinah.8[8] Once, after three days of hunger, he partook of a piece of barley bread.9[9] This was the command of Allah to which he submitted himself.10[10] We must remember that it was not poverty that compelled him to practice abstinence but he did it of his own accord. The riches of the world were his for the asking. The wisdom of this abstinence may be read in the following factors.

? It was his desire that Muslims attain a level of piety that create in them a spirit of co-operation. It may urge them to unselfishness and lead them to spend their wealth. We know from traditions that he did so wilfully.11[11] His aim was to grow in Muslims the characteristic of contentment. He liked them to be strong enough not to allow themselves to be trapped in, and consequently be destroyed by, the appealing beauties of the world. He taught them that a religious attitude is pursued not to gain wealth or comfort but to obtain the pleasures of Allah and His reward.12[12]

? In our showing hospitality to others, we have in him an ideal guide. He was always the first to greet. He was fully attentive to the person with whom he conversed. When he shook hands with someone, he was never the first to withdraw his hands. While joining a gathering

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7[7] ab^{a}u ash-Shaikh.

8[8] ibn Jar^{a}ir.

9[9] A¶hmad.

10[10] ¶T^{a}a H^{a}a, 20:131.

11[11] Bayhaq^{a}i.

12[12] H^{a}ud, 11:29.

of persons, he would sit down wherever a sitting place was available. He always carried his shopping himself and performed routine work himself. He accepted a slave's invitation too. As to torn clothes, he patched them up; shoes, he mended; household chores, he performed. He did not hesitate to have his meals with his servants. He took care of the needy. He would not demur to sit on a bare floor.

? He was mild and tolerant to the extreme. Whether it was the harshness of the Bedouin that he faced or the overwhelming triumph that he achieved, he was ever an example of forbearance and gentleness. One Bedouin pulled at the sheet around him so violently that his shoulders bore its impressions, but, he said not a word of reproach; rather, he saw to it that his demands were met.13[13] We know too well that the people of Makkah had been very cruel to him; yet, when he entered Makkah as a victor, he announced, *You are, all of you, free. I pardon you*. Allah had commanded him to be merciful and forgiving.14[14]

? He set us an example of physical fitness too. Three times, he felled Rukªana, a known wrestler. It was during the Battle of Uhud that he struck abªi bin Khalaf on his chest with a spear that he swayed and fell from his horse from severe pain. He complained, "Had he merely spat on me he might have killed me". Again, during the digging of the Trench, when a stubborn stone stopped the spade of the diggers, he struck it and smashed it into pieces. He preferred for his followers to be valiant.15[15] In obedience to the command of Allah, he was ever prepared to face the enemy.16[16]

? His courage and bravery were unequalled. One night the people of Madinah were terrified by a noise. They proceeded towards the source of the noise but they found the Messenger of Allah *may blessings of Allah and peace be on him* already returning from there after investigating the matter. He pacified them that nothing was amiss. During the Battle of Hunain, some men were rushing here and there in panic. He allayed their fears, *I am the Prophet undoubtedly, the son of Abdul Mu¶t¶talib*. Why should he not be composed and urge the Muslims to go on fighting when Allah had directed him to be so?17[17]

The Holy Prophet *may blessings of Allah and peace be on him* was an excellent strategist and had a high political acumen examples of which are cited often. He was always successful. It was at the time of the Battle of Hunain that he gave the booty to the Quraish and other tribes but nothing to the Ansªar. They were upset at not receiving the gifts. He gathered them together

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13[13] Bukhªarªi and Muslim.

14[14] al-A'rªaf, 7:199 and al-¶Hijr, 15:85.

15[15] Muslim.

16[16] an-Anfªal, 8:60.

17[17] an-Nisªa`, 4:84, at-Tawbah, 9:13.

and asked, *O Ansªar! What is it that I hear? Why do you harbour suspicion? Tell me, were you not misled and Allah guided you, hard up and He enriched you? You were enemies of one another and He caused you to love each other.* They said that they were much indebted to Allah and His messenger. He continued, *Are you not happy that, while people take away their camels and sheep, you take with you the Messenger of Allah? By Him in Whose Hands is my life, if there would not have been the migration, I would have been one of the Ansªar. If all men go along one path in a valley and the Ansªar take the other path, I will go with the Ansªar.* On hearing this, they wept so much that tears washed their beards and they announced their satisfaction with the Prophet's distribution.

It was through wisdom and sagacity, upright character and excellent strategy that he founded the Islamic government in Madinah. He bestowed his love and affection on the Arabian peninsula. He led others in political wisdom because he obeyed the commands of Allah.

Endurance was one of his prominent qualities and he did not waver on his standpoint. Thus, even when he was faced with the possibility of losing the protection of his uncle, who might then hand him over to his enemies, he did not give up. He said, *O uncle! If they were to offer me the sun and the moon that I may cease preaching, I will persist in my mission until Allah gives Islam universal acceptance or I die.* His uncle was moved by his steadfastness and conceded, "Go my nephew. You are free. Do what you wish. I will not surrender you to anyone". Here, the Uncle recited poetry reflecting on the occasion.18[18] He was commanded by Allah to be firm and steadfast.19[19] This is but one glimpse of his excellence, grandeur and praiseworthy conduct — there being other innumerable examples of his excellent conduct. Allah, the Gracious, Himself spoke of his high and noble conduct.20[20] This is why people were attached to him and regarded him as their great leader. They realised that if they adopted his excellent character they would succeed. Their love for him was so intense that they were uneasy if they did not see him.21[21] This attitude led them to worry about their fate in the hereafter but Allah let them know that they would be with him in the next world too.22[22]

The degree of their love and adoration for the Prophet knew no bounds. When they faced death at the hands of the enemies of Islam and were offered to be spared against the Prophet being killed, they would exclaim that they would not bear a thorn pricking him while they sat peacefully at home.23[23] Consequently, we hear of the woman who, when informed

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18[18]*Islam aur Tarbiyat-e-Aulºad*, v 2 pp 25.

19[19] al-Ahqªaf, 46:35 and al-Baqarah, 2:214.

20[20] al-Qalm, 68:4.

21[21] al-Baghwªi.

22[22] an-Nisªa`, 4:69.

23[23] Bayhaqªi and Zarqªanªi.

of the martyrdom of her father, brother and husband during the Battle of Uhud, kept asking about the Messenger of Allah. On being told that he was safe, she expressed her desire to see him. On meeting him, she said, "When you are alive all adversities are mastered easily".24[24]

The companions ***may Allah be pleased with them*** **had emulated the Holy Prophet** ***may blessings of Allah and peace be on him*** **cheerfully and lovingly. Indeed, they had observed in him an excellent example. The books on** ***Seerah*** **and history contain narratives of his companions. Also, the Qur`ªan has spoken highly of their nobility, honour and proud station in life.25[25]**

That was a time when a judge would remain idle for two years at a stretch. No dispute would be brought before him for resolution. Why should they quarrel? They were linked with fraternal ties, and were always unselfish. They were willing to sacrifice their lives for good cause. Their lives are examples for others to emulate. They were the best of the ***Ummah*****. They were extremely mild, very knowledgeable, barely extravagant — endowed with superb character. Allah the Exalted had picked them up for the propagation of Islam and as companions of the Prophet. Therefore, let us follow their footsteps and discern their high status. The Holy Prophet** ***may blessings of Allah and peace be on him*** **had described them as lights of guidance and as leaders of men.26[26]**

It was through their sterling character that Islam spread to large areas of the eastern and western corners of the world. Muslim merchants and upright emissaries presented a true picture of Islam through their character, approach, integrity, honesty and discharge of covenants. Had these people not led a model life, multitudes would not have embraced Islam and its merciful guidance.

Should not then Muslims of to-day realise their placing and mould themselves into examples to be imitated? Thus, they may be instrumental in spreading Islam. An excellent character is an important ingredient in one who imparts education and pious notions. The Holy Prophet ***may blessings of Allah and peace be on him*** **was very particular that a guardian bring forth the best in him so that he is emulated. Thus, children will nurture in sound environment from early life.**

Once a woman called her child saying, "Come, take this!" Prophet Mu¶hammad ***may Allah bless him and give him peace*** **remarked, "What is it that you wish to give him?" She replied that she wished to give him some dates. He told her that if she had invited him as a ploy not intending to give him anything she would have been guilty of lying.27[27] When a person lures a child with an**

24[24] ibn Ishªaq and Bayhaqªi.

25[25] al-Fat¶h, 48:29, az-Zªariyªat, 51:17-18, al-¶Hashr, 59:9, al-A¶hzªab, 33:23.

26[26] Bayhaqªi and Daylamªi.

27[27] abªu Dªawood Bayhaqªi.

offer that he does not intend to fulfil, he is said to be lying.28[28] It is tantamount to asserting that parents must speak the truth before their children so that they pick up this habit and be truthful always.

We also have the case of a man who gifted something to one of his sons and requested the Prophet to be his witness. He enquired if his other children had been treated to similar gifts. When the answer was in the negative, the Prophet declined to bear witness. He said, "Do not call upon me to witness oppression".29[29] This narrative calls upon the guardian to practice justice and fair play.

When a man saw the Holy Prophet *may blessings of Allah and peace be on him* kissing ¶Hazrat ¶Hasan and ¶Husain, he remarked that he had ten children but he had never caressed them. The Prophet informed him that *a person who is not merciful to others will not be shown any mercy.* In another version the words are, *If Allah has taken away the quality of mercy from you, what can I do?*30[30] This incident emphasises the need for guardians to be merciful so that people cite them as models of mercy. If they are not merciful, what benefit can their wards gain from training? The Prophet was very loving to the children. Here are some incidents from his life.

There is the occasion when he was delivering a sermon. ¶Hasan and ¶Husain rushed towards him, now stumbling, now balancing themselves. The Holy Prophet —mercy to the worlds— descended from the pulpit, picked up his grandsons and made them sit properly. Then he continued, *Riches and children are a trial. I saw these children and could not hold myself so that I suspended my address to you and picked them up.*31[31]

At another time, he was in the prostration form during ritual prayers, ¶Husain perched on his neck. He lengthened his prostration so as not to disturb the boy. When he was over with the prayers, his companions asked why he had prolonged the prostration. He said, *My son was perched over me. I allowed him to satisfy himself before I arose.*32[32]

He would often play with them. He would crawl on all fours and they would cuddle him. He would place them over his back and move about announcing, *the best of the camels is your camel and the best of riders are the two of you.*33[33]

28[28] A¶hmad and others.

29[29] Bukhªarªi and Muslim.

30[30] Bukhªarªi and Muslim.

31[31] Tirmizªi.

32[32] Nasªaªi and ¶Hªakim.

33[33] al-Isªabah.

It was his practice, during congregational prayers, to shorten them when he heard a child cry lest its mother be disturbed.34[34]

When he passed by children, he invariably greeted them.35[35]

Whenever the first fruit of a produce was presented to him, he prayed for large yield and gave the fruit to a child.36[36]

He impressed upon guardians that, in their treatment of their parents, they must set an example for their wards. Towards this goal, he cited the example of three people who were trapped in a cave in which they had taken shelter from a downpour. A heavy boulder, dislodged by the torrential rain, had blocked their exit. Each of them beseeched Allah recounting what he believed was his best deed. One of them remembered that he had stood still night-long by his sleeping parents a cup of milk in his hands for them.37[37]

There is also the time when he was presented something to drink. After sipping of it, he turned to the boy on his right and asked him if he may break convention and pass along the drink to the aged people seated to his left. The boy declined saying, "I cannot prefer anything over what your lips have touched".

Thus, when a child observes the best of everything in its parents, virtue will be rooted in him. Islamic manners will be implanted in him. If parents like their children to be truthful, trustworthy, spotless and kind, then they will have to adopt these qualities themselves. If parents have adverse qualities, then they may not expect their children to be better.

As part of their training, teach them the life of the Prophet. We are commanded to do so.38[38] His companions always followed this procedure. Let the children identify with the honourable Companions who acted on the standard set by the Qur`ªan and *¶hadºith*.39[39] Choose good friends for them in school and *madrasah*. Their training should be in the right direction. Setting and friends play a great influence on a child. It is very difficult to create a proper atmosphere for one's child in today's tumultuous times. However, fruitful results may be had, if the father puts in serious efforts and efficient supervision. If, in spite of his efforts, he does

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34[34] Bukhªarªi and Muslim.

35[35] Bukhªarªi and Muslim.

36[36] Muslim.

37[37] Bukhªarªi and Muslim.

38[38] ¶Tabarªanªi.

39[39] al-An'ªam, 6:90, Bayhaqªi and Daylamªi.

not succeed, he will have the consolation of having done his best and may hope of acquittal in the court of Allah on that basis.

The most effective way to reform and guide a child is to train him through meritorious example and conduct. Parents may provide their children with this without difficulty. If they model the eldest child on a virtuous character then the succeeding children will tow him. Therefore, give full attention to the first child and put in all your efforts on his upbringing. Then pay attention to the next in line.

Guardians must co-relate their actions according to their preaching otherwise they will be sinning.40[40]

Before he advised his people to do something, or stop doing it, ¶Hazrat Umar *may Allah be pleased with him* informed the people of his house of his intention and told them that they must be the foremost to obey him. He warned them that if he found anyone disobeying him, he would met out to him the sternest of punishments. Only then, did he go and command his people to do, or cease to do, anything. Naturally, they obeyed him.

On the Day of Resurrection, severe torment will be the fate of him who does not do what he asks others to do.41[41] The lips of such people will be split with scissors of fire and they will suffer dishonour from the pungent odour emitting from their wounds.42[42]

Therefore, let your virtuous pattern raise the children into sunbeams of reforms and guidance and fountains of learning.

2. Teach him through good habits.

According to the Noble Qur`ªan, a child is born on monotheism, true religion and faith in Allah.43[43] This truth is repeated in a *¶hadºith* too.44[44]

Therefore, introduce the child to the unity of Allah, cultivate in him good manners, psychological merit and an urge to observe the rules of *Shari'ah*.

40[40] as-¶Saff, 69:2-3, al-Baqarah, 2:44.

41[41] Bukhªarªi and Muslim.

42[42] A¶hmad and Bayhaqªi.

43[43] ar-Rªum, 30:30.

44[44] Bukhªarªi.

If a child is brought up on excellent Islamic training and in pious surroundings, his faith in Allah will be strong and he will grow up on manners set by Islam. He will attain mental discipline. The Holy Prophet *may blessings of Allah and peace be on him* has commanded us to provide excellent Islamic training to our children.45[45] We must keep them in a sound environment because the atmosphere around plays a potent role.46[46]

Qualities of virtue and devotion to Allah are brought out by a good surrounding. A good setting is instrumental in developing and growing up a child on faith and manners. This contention is borne out by the advice to the man who had committed ninety-nine murders and was on the look out for a way to repent and seek pardon. Someone directed him to a place where a few people had devoted themselves to the worship of Allah. The instructions to him were "go there and devote yourself to worship and do not return to your native place". He acquiesced and took to the path shown to him. However, he died before he could arrive at his destination. What should become of him? An argument ensued between the angels of mercy and the angels of torment — each group claiming possession of the body. Finally, it was agreed to find out where his body lay in relation to his point of departure and of destination. It was found that he had traversed the halfway point towards his destination so that the angels of mercy took possession of the body and he earned pardon and forgiveness.

It was the policy of our righteous predecessors to choose guardians for their children in accordance with these basic principles. They created a correct atmosphere to teach them excellent manners and etiquette.

It is reported of ¶Hazrat Uqbah bin abªi Sufyªan that he gave wise instructions to the teacher when entrusting to him his son. He said, "The children watch you. They will value as virtuous and correct whatever you consider so. They will reject whatever you consider evil. Therefore, be upright. Tell them about the scholars, the men of letters and the wise men. Teach them to respect and fear me. See that you are to them a healer".

Khalifah Mansªur asked the prisoners of Banu Umayyah what distressed them most during their days of confinement. They said that their inability to rear their children was most painful to them.

Ibn Sªinªa says that there must be such children in an institution who are well mannered because children learn by watching one another.

Some people contend that man is good or bad by nature and it is not possible to alter the unseen aspect of good or evil in him. This is nonsense. It is a wrong notion. Also, it is contrary to the teachings of *Shari'ah* and is not supported by wisdom or experience. Allah has

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45[45] Tirmizªi, Abdur Razzªaq, Sa'ªid bin Mansªur and ¶Tabarªanªi.

46[46] Bukhªarªi and Tirmizªi.

expounded to man both the paths, the right and the wrong, the path of virtue and of vice.47[47] At the same time, He has bestowed him with intellect and free will that he may choose on his own.48[48] His surroundings or his mates inspire him in his choice of a path. It is for this reason, and that they may gain thereby, that Allah sent His Prophets and Messengers to mankind.

States, universities and educational institutions aim at reforming people. We know that man is endowed with the ability to be virtuous or evil. If he gets a good training and an ideal atmosphere and grows amidst people of pure faith and perfect manners, he turns out to be a true believer, noble and well mannered.

We know from experience and observation that he who lives in an immodest and unchecked society ends up as a criminal and an intolerable rogue. If, however, he has the blessings of a pious guardian or companion, he transforms into a devout and pious believer. It may be likened to the ability of man, throughout history, to tame wild and savage beasts. He has succeeded always to tame them. For instance, horses may dance, birds may play and other beasts may do various tasks for him. When the nature of speechless brutes may be altered, what cannot be expected of man, inclined as he is by nature to submission and comprehension. With proper guidance, he may be trained swiftly.

In the botanical world, too, when a peasant sows the seeds in a responsive land, provides proper manure, irrigates it well and protects it from insects, the seeds bear fruit with the blessings of Allah. Conversely, if the seed is sown in a barren tract left untended and un-watered, it remains unproductive and of no advantage. Man's responsiveness is no different. When he is given a good company, proper supervision, watered generously with knowledge and aided with upright deeds, he turns out virtuous ascends to heights of perfection and grows angelic qualities. However, if he is left unbridled to face the vicissitudes of time by himself, then he is dyed with ignorance. Bad company ruins him and he becomes evil and fierce.

We have seen, therefore, that it is wrong to presume that man cannot be reformed. *Shari'ah* tells us that he can reform. Common sense and experience bear it out, too.

We have from Imªam Ghazªalªi *may Allah have mercy on him* that a child is a trust with its parents. Its heart is a piece of pure jewel. If he is accustomed to evil and left untended, then he is unfortunate and is destroyed. Therefore, teach him manners and give him sound training.

In reforming and teaching an individual, the guardian must keep his age in mind. The Islamic system relies on three factors in the training and reforming of an adult. These are: *following the creed, recognising evil and change of environment.*

47[47] al-Balad, 90:10.

48[48] ash-Shams, 89:7-10 and ad-Dahr, 76:3.

A believer's link with creed is one of his valuable assets. It sustains his faith that Allah is there and watching. It aids him in deliberation and sensing His majesty and in fearing Him always. It gives him a strong will power and he is determined. He does not succumb to his base desires. Unhesitatingly, he implements the Islamic system in the exact manner prescribed by Allah.49[49] He is upheld as the best of men. His life will be based on the injunctions of Allah and His Messenger *may blessings of Allah and peace be on him*.50[50] His faith prompts him to do so unflinchingly.51[51]

The various forms of worship lead a believer to self scrutiny. He is careful to balance the demands of body and soul and to seek the benefits of this world and the next. He fulfils his duties towards others and never usurps their rights. These forms of worship and notions encompass the recital of the Qur`ªan and contemplating over it, and always regarding Allah as supreme and majestic. They involve belief in death, accountability after death, punishment in the grave, the revival after death and the Day of Resurrection. He fortifies his deliberation and self analysis and controls his base desires and the more he reinforces his hold over his passion, the better believer he becomes. He is prudent enough to set himself a standard in every affair. His knowledge that Allah is omnipresent and omniscient keeps him on the right path and away from debauchery.

The honourable companions adopted this way of life. We see an example of their determination when wine was declared taboo. They smashed the vessels and emptied leather bags that held wine. It was the same spirit that reformed the Islamic society.

These were the days when a judge sat unoccupied two years running, no lawsuit brought before him! These people were God-fearing, mindful of the rights of others and submissive to the commands of Allah. How could they deviate? Disputes did not arise among them.

The Noble Qur`ªan explicitly points out vice and evil and reveals falsehood so that people may give up their evil habits and shun vice. It does point out the moral, social and spiritual disadvantages of intoxicants,52[52] their sinful and sinister effects53[53] and the blurring of the senses.54[54] It has termed the use of intoxicants a dirty habit and bracketed it with gambling,

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49[49] al-Mªa`idah, 5:50.

50[50] al-¶Hashr, 59:7.

51[51] an-Nisªa`, 4:65.

52[52] an-Na¶hl, 16:67.

53[53] al-Baqarah, 2:219.

54[54] an-Nisªa`, 4:43.

idolatry and Satanic prompting. The Qur`ªan has repeated the moral and social damages of consuming alcoholic beverages.55[55]

In the same manner the Qur`ªan has pointed out other social evils and shallow beliefs. These include adultery, gambling, usury, murder, burying alive female new-borns and expropriating the wealth of orphans.

A change of surroundings is no less significant in reforming an individual, guiding and training him and in evolving his personality. The Prophet's instructions to his companions to migrate to Madinah substantiates this statement. It was his aim to provide a perfect climate for them to prepare themselves. They were kept away from a misled people engaged in disapproved and shameless acts. They would have the opportunity to enforce the heavenly laws and establish an Islamic state. An individual is easily corrected in an Islamic society. Remember the case of the man who had committed a hundred murders. He was sent to a pious society that he may repent.

The influence of companions on a person is axiomatic. The reformation of an individual depends mainly on removing him from a disagreeable society that is made up of vulgar, ignorant companions.

To summarise, a man will shun the unlawful acts if he is linked to belief. He will be well mannered and possess excellent qualities. He will see evil plainly and so avoid it. This will give him peace of mind. The changing of surroundings will make it easy for him to adapt himself to a virtuous life. Guardians must pursue those very forms of reformation that Islam has prescribed.56[56]

The Method of Reforming Children

Reformation is achieved through instructions, and familiarising.

Instruction refers to the theoretical aspect of reformation and training while familiarising a child is giving practical shape to the training.

A child is more amenable to learning at a very early age than he is at any other time in his life. Therefore, the guardian must show him the virtuous path at an early stage. As he begins to understand, he must be accustomed to these things so that he grows up with better habits. He will enjoy good fortune in this world and in the hereafter.

55[55] al-Mªa`idah, 5:90-91.

56[56] Yªusuf, 12:108.

The Messenger of Allah *may blessings of Allah and peace be on him* has directed us to teach our children the *kalimah (Lªa ilªaha ill Allah)*.57[57] This is the theoretical side.

Putting it into practice begins with the children firmly believing that there is neither a creator nor a deity beside Allah, there is no originator nor maker other than Him. Cite to them the examples of the flowers, the skies, the earth, the oceans, the human beings, all that they observe through their eyes. Their belief will be strengthened. They will know that true efficacy is through Allah alone.

Explain to them that whatever they see and hear of the world's things have not sprung up by themselves but there is One Who has created them. He is Allah. There is none beside Him.

Accustom them to offer ritual prayers from age seven. When they turn ten, punish them if they are slack in offering their prayers.58[58] Teach the essence of ritual prayers. They must know the number of raka'ªat and the method of prayer. Train them to offer the congregational prayers in mosques. Tell them what is lawful and what is unlawful. Command them to stay away from the forbidden and the unlawful.59[59] Accustom them to obey the commands and to act on them. Attune them to pious deeds. Draw them towards piety. Inculcate in them the love of the Holy Prophet *may Allah bless him and give him peace* and his venerable companions. Urge them to recite the Noble Qur`ªan.60[60]

Our predecessors made their children memorise the Qur`ªan and familiarised them with the life of the Prophet. They taught them Arabic literature and its nuances. They told them about the achievements of great people and impressed upon them the significance of *jihªad.*

Applaud your child at times. Utter words of praise. Award him a prize or a gift, sometimes. Now coax and encourage him, now warn and caution him.

If a guardian pursues the Islamic method of rearing up his wards, he will see them develop on firm Islamic principles as shown by the Qur`ªan. He will be a fair example for others to follow.

The best method of training children is to grow in them habits and teach them manners when they are very young. It is easy to straighten a branch but difficult to soften a piece of wood.

57[57] ¶Haakim.

58[58] ¶Haakim and abau Daawood.

59[59] ibn Jarair and ibn-ul-Munzir.

60[60]¶Tabaraanai. .

Likewise excellent and fruitful results are had if the training is applied early under proper supervision but very difficult to reform a grown up.61[61]

3. Lecturing and counselling.

Exhortation and counselling also play an important part in the training of children. We may explain to them the reality of things, engage them in effective tasks, teach them manners and significant Islamic ideas. The Qur`ªan exhorts its readers and repeats itself in its various verses. It reproduces lectures and advice, as for instance, of ¶Hazrat Luqmªan *may peace be on him* advising against polytheism, and commanding courtesy to parents, giving them their rights and obeying them.62[62]

It quotes the Holy Prophets *may peace be on them* who exhort their people to contemplate. It tells its readers that the Messenger of Allah invites them towards success and warns them of the punishment. Remember, truth always prevails.63[63]

The Qur`ªan records the debate of ¶Hazrat Nªuh *may peace be on him* with his people. It states explicitly that a man is not guided unless Allah wills so.64[64]

Exhortation and advice are effective when the soul is pure, the heart receptive and the man sensible. The Noble Qur`ªan has repeated this truth making it clear that it is the believers who benefit by it.65[65]

One who studies the Noble Qur`ªan will find many of its verses employ the style of exhortation and counsel. It advises its readers to be devoted. It tells how valuable it is to counsel others. It invites them to derive lessons from its warnings. It defines for them the straight path and cautions them. The influence is more marked on children because they are pure souls and innocent.

61[61]*Islam aur Tarbiyat-e-Aulºad* (vol. 2, pp. 57).

62[62] Luqmªan, 31:12-17.

63[63] Sabªa, 34:46-49.

64[64] Hªud, 11:32-34.

65[65] Qªaf 50:8, az-Zªariyªat 51:55, Abasa 80:3-4, Hªud 11:114, a¶t-¶Talªaq, 65:2.

Guardians must adopt the Quranic method. It is elaborated upon in the following lines.

? *Softness is used with reproach to correct the child.*

The influence on the hearts and thinking of children is prominent. This style is very noticeable in the Qur`ªan. The appeal is directed to the hearts and minds in the words and speeches of the Prophets *may peace be on them*. There is a separate address for children.66[66] Women are advised in a style its own.67[67] When addressing nations as a whole, the Qur`ªan has a particular approach.68[68] Believers are addressed in a different language.69[69] Another set of words is used for the People of the Book.70[70] Then, when it speaks to all the people, its style is yet different.71[71]

? *Teaching by narration of events and tales.*

Minds set thinking. The arguments are logical. The Noble Qur`ªan has resorted to this procedure many times. This is very apparent when it recalls how the Messengers were treated by their people. Allah has also related the best of tales to the Holy Prophet72[72] so that it may serve as a lesson to his people and encourage him to be constant. We see in the Qur`ªan innumerable narratives of the Prophets and their peoples. Some of these events the Qur`ªan has described at different places in different ways in keeping with its incomparable approach. At the same time, it provides its readers a moral. Thus, the account of ¶Hazrat Mªusªa *may peace be on him* and Pharaoh. Every time this event is narrated, a different point is brought out from a different angle.73[73]

? *Lecturing and advice.*

The Qur`ªan is replete with verses of advice and exhortation that mankind may benefit in this world and the next. They irrigate the soul, the mind and the body. They grow in him a sense

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66[66] Luqmªan, 31:13, Hªud, 11:42, Yªusuf, 12:5, al-Baqarah, 2:138.

67[67] ªAl Imrªan, 3:42,43, al-A¶hzªab, 33:32,

68[68] al-Baqarah, 2:54, al-Mªa`idah, 5:20, Ghªafir, 40:38-41, al-A¶hqªaf, 46:30, 31.

69[69] al-Baqarah, 2:153, ªAl Imrªan, 3:102, al-Anfªal :24.

70[70] ªAl Imrªan, 3:64, al-Mªa`idah, 5:15 & 68.

71[71] al-Baqarah, 2:21,22, an-Nisªa`, 3:147, al-¶Hajj, 22:1-2.

72[72] Yªusuf, 12:3, al-A‘rªaf, 7:101 & 176, Hªud, 11:120, az-Zªariyªat, 51:24, an-Nªazi‘ªat, 79:15, al-Burooj, 85:17-18.

73[73] al-A’rªaf, 7:104-107, an-Nªazi‘ªat, 79:15-26.

of humility. His inner self is stirred and pushed into action. There is in these verses a cure for all illnesses, a proposal to prevent physical ailments and spiritual sicknesses. There are verses cautioning against polytheism,74[74] and verses describing virtuous people.75[75] We find the order to worship Allah, to shun polytheism, to show courtesy to parents and neighbours, and not to be miserly.76[76] The Qur`ªan also describes piety and pious people.77[77] It commends good conduct towards parents and giving relatives their rights. The Qur`ªan berates wasteful expenditure and stinginess. It prohibits parents killing their children and practising adultery. It condemns murder. It scorns at usurping the property of orphans and looks down upon arrogant behaviour. It commands us to give full measure.78[78] We find in the Qur`ªan many other counsels, exhortations, guidelines, and injunctions (do's and don'ts). The different methods that the Qur`ªan uses to guide its readers are:

By use of Arabic letters that emphasise or asseverate (solemn declaration or oath), e.g., *lªam li tªakeed*,79[79]

By an interrogative form,80[80]

By appeal to intelligence,81[81]

By pointing to the universality of Islam and its all-encompassing nature,82[82]

Through mention of rules of *Shari'ah*, (like being fair in passing judgement),83[83]

By advocating mutual consultation,84[84]

By indicating the equality of man.85[85]

74[74] Luqmªan, 31:13.

75[75] al-Furqªan, 25:23-77.

76[76] an-Nisªa`, 4:36-39.

77[77] al-Baqarah, 2:177.

78[78] al-Isrªa`, 17:23-38.

79[79] ar-Ra'd, 13:3 & 4, Yªunus, 10:67, Qªaf, 50:37.

80[80] Toor, 52:30-43.

81[81] al-Baqarah, 2:164, al-Anbiyªa, 21:22, at-Toor, 52:35, az-Zªariyªat, 51:20-21.

82[82] al-Baqarah, 2:177, an-Na¶hl, 16:89, al-An'ªam, 6:38.

83[83] an-Nisªa`, 4:58.

84[84] ªAl Imrªan, 3:159, ash-Shªurªa, 42:38.

85[85] al-¶Hujurªat, 49:13.

Each method plays a different influence on the mind. Each creates a particular sensation in the heart. The Messenger of Allah was very particular about giving counsel. He taught the guardians and the inviters to Islam to sermonise and to advise. He said that every individual must assume leadership and guide the people to the path of Allah. Some of the instructions of the Messenger of Allah *may blessings of Allah and peace be on him* in this regard are reproduced below.

Religion is being good to Allah, His Book, His Messenger and the leaders and the general body of Muslims.86[86] Every Muslim is expected to encourage (fellow Muslims).87[87]

A person, who invites others to virtue, receives a reward equal to that received by the one who responds to his invitation.88[88] An individual who invites others to piety gets a reward similar to the reward gained by him who acts on it.89[89] If an individual is instrumental in reforming one person, he has done better than he would have done by acquiring red camels.

The Prophet's style of sermonising was varied.90[90]

? The anecdote approach.

We see this approach in the story of the leper, the bald man, and the blind.91[91] The story of a man who had borrowed money from an Israelite but could not find a means of conveyance to repay the loan personally. He put the money in a piece of wood and included a message with the money. Allah caused it to arrive at the creditor's destination in a miraculous manner.92[92]

The case of ¶Hazrat Hªajrah and ¶Hazrat Ismªa'ªil *may peace be on both of them*. On a command of Allah, ¶Hazrat Ibrªahªim *may peace be on him* had left the two of them near the well of Zam Zam and prayed to Allah.93[93] Not only did Allah protect them but He also caused sympathetic

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86[86] Muslim.

87[87] Bukhªarªi and Muslim.

88[88] Muslim.

89[89] Muslim.

90[90] Bukhªarªi and Muslim.

91[91] Bukhªarªi and Muslim.

92[92] Bukhªarªi.

93[93] Ibrªahªim, 14:37.

people to come there and give them company. Later, ¶Hazrat Ibrªahªim and ¶Hazrat Ismªa‘ªil *may peace be on them both*, **built there the House of Allah and prayed to Him.94[94]**

? The question-answer approach.

This draws the attention of the listeners to the subject and spurs them to accept advice. Thus, he once asked, *Who is a Muslim?* He was told, "Allah and His Messenger know best". He explained, *He whose tongue and hands leave fellow Muslims secure (is a Muslim).* In the same way he spoke of a Believer and a *Muhªajir*.95[95] We have too the tradition that draws a parallel between a river, flowing by one's house in which he bathes five times a day cleansing himself of dirt, and the five daily ritual prayers.96[96] There is also his question, *Do you know who a pauper is?* The people there gave him the answer that is commonly understood of a pauper. He corrected them, *A pauper is he who has to his credit fasts, prayers, zakªat, and other pious deeds but he is unable to reap benefit thereof because he failed to give others their rights; so he is empty handed!97[97]*

? Commence the sermon by swearing on Allah.

The listener will fathom the significance of the talk. This is mentioned in some *A¶hªadªith*.98[98]

? A little light heartiness during the speech helps.

Boredom does not set in among the listeners and an interest is maintained. We have an example in the Holy Prophet's telling the man who asked for a camel, *We will give you the offspring of a she-camel*.99[99]

? Apply moderation in speech.

A sermon should be moderate so that listeners do not feel uneasy. The Holy Prophet *may blessings of Allah and peace be on him* **was careful to keep his congregational prayers, sermons and speech of average length.100[100]**

94[94] al-Baqarah, 2:127.

95[95] A¶hmad.

96[96] Muslim.

97[97] Bukhªarªi and Muslim.

98[98] Bukhªarªi and Muslim.

99[99] abªu Dªawood and Tirmizªi.

? The effective speech approach.

The speech of the Prophet brought tears to the eyes of his listeners and deeply moved their hearts101[101] and it caused the pulpit to tremble.102[102] An orator's speech is effective if he is sincere in his intention, he is humble, his inner self is clean and his soul is pure. If he is not sincere, he will be unsuccessful.103[103] There is an ocean of a difference in offering mere lip service and in being truly concerned about one's mission. The wailing of a professional woman is not the same as the uncontrolled weeping of a distressed lady. The ritual prayers of an trumpeter, his fasting and compulsory or voluntary acts are of no avail.104[104]

? The use of proverbs.

It was the habit of the Holy Prophet *may blessings of Allah and peace be on him* to sprinkle his sermon with adages. He cited examples from everyday life. Such a sermon has a profound influence on the listener and he absorbs it in his mind. For instance, he compared one who recites the Qur`ªan to a tasteful, sweet-smelling orange. He who lags behind in the recital is like a sour, odourless aloe.105[105] He also compared bad company to sitting at a blacksmith's and good company to be with a seller of musk.

? Gesturing while sermonising.

When he lay stress on a point of significance, the Holy Prophet *may blessings of Allah and peace be on him* used both his hands to gesticulate. Thus, when he described a Believer as a strong fortress for a fellow Believer, he put the fingers of one hand into those of the other as if showing a fortress.106[106] When he announced that the guardian of an orphan will be near him in Paradise, he lifted his middle finger and the next one to show nearness.107[107] He pointed to the tongue when he spoke of it as the most misused organ.108[108]

100[100] Muslim and abªu Dªawood.

101[101] Tirmizªi.

102[102] A¶hmad and Muslim.

103[103] ibn abªi Dunyªa and Bayhaqªi.

104[104] abªu Dªawood.

105[105] Nasªaªi.

106[106] Bukhªarªi and Muslim.

107[107] Bukhªarªi.

108[108] Tirmizªi.

? Drawing lines to explain one's point.

The Holy Prophet *may blessings of Allah and peace be on him* once drew a square. He added a line emerging out of it and many other lines to its left and right. Pointing to the centre, he said that the line represented man and the square was the time of his death surrounding him. The line coming out of the square stood for his desires. The smaller lines around were his trials and pitfalls; if he succeeded in overcoming one of those, he was liable to succumb to the other.109[109] Once, he drew a line and termed it Allah's path; he then added two other lines to its either side, and called them Satan's ways. Touching the central line he said, *This is the straight path that we are commanded to walk on*. *To deviate from it is to separate into portions.*110[110]

? Training by practising what one preaches.

This becomes a living example. We know that the Holy Prophet *may blessings of Allah and peace be on him* taught his people the manner of performing ablution by doing it himself.111[111] It is also stated, in a version, that he offered two raka'ªat prayers too after performing ablution. He then said that whoever follows this advice meticulously will have his past sins forgiven.112[112] Likewise, he taught the ritual prayers by offering them himself.113[113]

Every opportunity to sermonise may be seized.

It is then more advantageous and easier to explain. Once on seeing carcass of a sheep, he asked, *Who will buy it for a dirham?* When no one came forward, he said, *Just as this corpse is of no value in your eyes, so too this world is of no significance in the assessment of Allah.*114[114] At one time, among the female prisoners there was a wet nurse who breast fed any child she saw in the prison. He remarked, *Will she hurl her child into the fire?* When his companions replied in the negative, he said, *Allah is more merciful to His creatures than she is to her child.*115[115]

109[109] Bukhªarªi.

110[110] A¶hmad.

111[111] abªu Dªawood, Nasªaªi, ibn Mªajah.

112[112] Bukhªarªi.

113[113] Bukhªarªi.

114[114] Muslim.

115[115] Bukhªarªi and Muslim.

? Reference to a more important thing.

The Holy Prophet sometimes answered a question by putting a counter question. A Bedouin once asked him when the Day of Resurrection would occur. He asked *What preparations have you made for it?* (Preparation for it being more important than knowing when it would occur.) The Bedouin answered, "I love Allah and His Messenger". He gave him the glad tidings, *You will be with him whom you love.*[116][116]

? Pointing out the thing that is forbidden.

Once, the Holy Prophet *may blessings of Allah and peace be on him* **held a piece of silk in his right hand and a piece of gold in the other and announced, *Both are unlawful for the men of my Ummah but permitted to the women.*[117][117]**

The Holy Prophet *may blessings of Allah and peace be on him* **chose his method of sermonising according to the necessity of the occasion. Guardians must do accordingly. The child and the listeners will absorb information and quickly accept it too. Remember, too, that unless a guardian acts according to his words, his preaching will be ineffective. He must first himself put into practice what he preaches so that others are inclined to follow him.**

Parents and guardians must seize every opportunity morning and evening with their children and use one of these methods to promote devotion and virtue among them.

4. Supervision.

Guardians must maintain a supervision over the child. They must concentrate on controlling his creed and character. It is on them to teach him to be mentally and socially fit. They must provide him proper physical training and knowledge. His upbringing must leave him perfect, one who gives the rights of others, fulfils his obligations and does not lag behind in doing his duties.

Islam calls upon guardians to keep an eye on their wards in every sphere of life.118[118] If they are derelict in the performance of their duty, they will face the torment of Hell.119[119] Some of the *A¶hºadºith* concerning this responsibility are reproduced here.

116[116] Bukhªarªi and Muslim.

117[117] abªu Dªawood, Nasªaªi, ibn Mªajah,

118[118] at-Ta¶hrªim, 66:6.

119[119] ªTªa Hªa, 20:132.

*The father and mother are keepers of their house and will be questioned about their subjects.*120[120]

*When they turn seven, instruct the children to offer ritual prayers. If they are careless in offering prayers by the age of ten, they must be given a sound thrashing.*121[121]

*To educate a child is better than charity.*122[122]

*Grow in your children three things, love of the Prophet, love of his family—the ahl-ul-bait—and the habit of recital of the Qur`ªan.*123[123]

A group of people presented themselves before the Holy Prophet *may blessings of Allah and peace be on him*. When they had been with him for twenty days, he felt they might be inclined to return to their homes. Therefore, he said to them, "Go to your families, teach them and command them to be virtuous".124[124]

The husband and wife are both responsible for the upkeep of their house. This duty extends over the care of their children, teaching them morals, watching over their movements, lauding their commendable deeds, and disapproving their unbecoming acts. In this way, parents will ensure the success of their children in life.

The Holy Prophet *may blessings of Allah and peace be on him* and his Companions *may Allah be pleased with them* were particular about supervision and administration.

As part of social training, the Holy Prophet *may blessings of Allah and peace be on him* had disallowed the assembly of people on thoroughfares. The Companions pleaded that they had no alternative. To these people, he allowed a concession provided they fulfilled the rights of the thoroughfare. These rights are: to lower their gaze, not to inconvenience others, to respond to a greeting, command approved acts and disallow disapproved deeds.125[125]

His manner of preventing people from doing forbidden acts is brought out in this incident. When he saw a man wearing a golden ring, he had it removed and threw it away remarking, "One of you wraps round his hands a ball of fire". When he had moved away from the scene,

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120[120] Bukhªarªi and Muslim..

121[121] abªu Dªawood and Tirmizªi.

122[122] Tirmizªi.

123[123] ¶Tabarªanªi.

124[124] Bukhªarªi.

125[125] Bukhªarªi and Muslim.

someone asked the man to pick up the ring that it might profit him in some manner. He said, "When the Messenger has thrown it away, I will never pick it up again!"126[126]

His method of training youngsters is accented in this event. ¶Hazrat Umar bin abªi Salmah was yet a young boy. While eating food, he allowed his hands free movement all over the dish.127[127] He advised him, "Eat with your right hand and from the food near you".128[128]

His way of guiding elders also is worth emulating. For instance, a woman once called her child, "Come here! I will give you this". The Holy Prophet *may blessings of Allah and peace be on him* asked her, "What is it that you wish to give him?" She said that she intended to give him dates. He said, "If you had no intention to give him anything, a lie would have been written against your name".129[129]

An example of his providing moral guidance is seen when a man praised another while the Holy Prophet was there. He remarked: *It is bad for you! You have cut the throat of your companion. If you wish to praise someone and he truly deserves the praise, say while I understand him to be like that, the facts are known to Allah alone'*.130[130]

We see him providing physical training too in the case of a man drinking water while standing. He said, "Don't drink like a camel in one gulp. Drink in two or three breaths, call the name of Allah before drinking and say *al ¶hamdu lillªah* when you have finished drinking".131[131]

To the archers, he said, "Practice archery, I am with you".132[132]

His example of psychological training is seen in the incident of the man who asked him to stand witness over his giving some gift to his son. The man had not made similar gifts to his other children so the Holy Prophet *may blessings of Allah and peace be on him* commanded him to be fair and just. He declined to bear witness to an unfair deal.

126[126] Riªaz-us-Swaliheen.

127[127] it is the custom to place a large dish from which a group of persons ate; individual plates were not in vogue.

128[128] Bukhªarªi and Muslim.

129[129] abªu Dªawood and Bayhaqªi.

130[130] Bukhªarªi and Muslim.

131[131] Tirmizªi.

132[132] Bukhªarªi.

We may draw from his life examples for the preacher and how he has to be mild mannered. Take for example the case of the Bedouin who pulled the sheet around him with such q force that it left its marks on his body. Yet, he only smiled and said nothing to the man.133[133]

We may quote instances from his life showing his efforts to raise the standard of women and to give them their rights.

There is the case of a woman who complained to him that her father had married her to his nephew so that his defects remain concealed from others and added, "I don't like him". Our beloved Prophet sent a message to her father asking him to allow her freedom of choice. Thereupon, the woman said. "I abide by the decision of my father. My only aim was to let women know that parents do not have a full authority in this matter".134[134]

¶Hazrat Thªabit bin Qais ***may Allah be pleased with him*** **was a pious and upright man but he was ill-looking and dark skinned. His wife pleaded before the Prophet, " I do not find defect in Thªabit's religion or character. However, I do not choose that my actions run contrary to my intentions, that is, I want him to divorce me". The Holy Prophet** ***may blessings of Allah and peace be on him*** **got her released from wedlock ties.135[135]**

Once, a woman complained to him on behalf of all women. "*Jihªad*," she said, "is compulsory on men. They earn a reward on participating in *jihªad*. They may attain martyrdom, too. We look after them. What will we get?" He said, "Let all women know that *for a woman obedience to her husband and honouring his rights is tantamount to jihªad (and entitles her to a reward equal to jihªad) but very few of you pursue this path.*"

Supervision over youngsters is more effective than it is over elders because they have an innate readiness, a purity of soul and innocence. It is very easy to reform them. If they are in the care of an able guardian they reform very easily. Supervision is not limited to any one or two spheres of a ward's life. It embraces every realm of his life. Supervision should be over his actions and beliefs in all fields of his life. It is a perfect Muslim that we then see, one who respects the rights of others.

Supervision over creed

As part of his supervision over the beliefs of a child, the guardian must keep an eye over what is taught in schools and *madrasah*. He must go through the books the child reads, as well as the magazines and other publications. The guardian must know the friends with whom he

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133[133] Bukhªarªi and Muslim.

134[134] Nasªaªi and ibn Mªajah.

135[135] Bukhªarªi.

moves and the societies and parties he patronises so that his ideologies and creed may be protected from evil and atheistic people.

Supervision over manners

He must be checked when he tells a lie. The guardian may condemn lying, liars and hypocrites so that he avoids them. The guardian must prepare him to be trustworthy. If he finds him stealing, even if it be a pen or pencil, he must impress upon him the abhorrence of the act. He must remind him that it is an unlawful act of appropriation and Allah sees everything.

The guardian must teach him too to use his tongue prudently and not abuse others or use filthy language. The child must be taught to distance himself from evil friends. If he is involved in blind imitation or seeks a luxurious life, the guardian must stop him. Such acts may include vulgar songs, affectation, visiting disapproved places, gazing at females, going to cinemas, reading lewd material.

The guardian must stop him in a very calculated manner. Now, he is mild, now stern. Now, he warns him, now he coaxes him. Sometimes, the guardian must examine the child's room suddenly and without warning so that where necessary corrective measures may be taken at the initial stage. Supervision over girls must take predominance because they are more liable to be misled than boys are.

Supervision over mental growth

Supervising a child's mental development involves overseeing the speed with which he learns. The guardian must see that he receives the knowledge that is necessary for him to know. Has he learnt the art of recital of the Qur`ªan? Is he aware of the rules and norms of prayers and worship? Does he distinguish between the lawful and the unlawful? Is he in the know of the various *ghazwªat*? It is the duty of the guardian that a child know everything, worldly or religious, that is essential for one to know as also the Islamic conduct of life. The guardian will be questioned about it. If he is learning the worldly sciences, watch over his interest in it and his progress. See also that while he seeks knowledge that is a collective obligation, he does not neglect the specific obligation over him. The guardian must monitor the level of relationship his ward maintains with Islam, with Qur`ªan as a law-giver, with the Messenger as a leader and guide, with the history of Islam as a source of honour and pride, with its culture and preaching as a devotional duty and ardent attachment. He must watch the child. The child must be accustomed to peruse thought provoking books. The guardian must take him along to hear lectures and sermons. A library should be set up for him to boost his knowledge and memory and keep him away from misleading, un-Islamic ideas and conceptions. He should not be allowed to smoke, drink wine, use drugs, watch films and read lewd literature.

Supervision over physical growth

This entails upon the guardian the duty to provide him proper nourishment, home and clothes to protect him from poor health. The Islamic principles of health must be observed in the habits of eating, drinking and sleeping. He must refrain from over-eating and eating before time. He must drink in three breaths and must take care not to breathe into the vessel. While sleeping, he must sleep on his right side. He must not sleep immediately after eating. He must not eat unripe fruit. Fruit and vegetables must be washed before being consumed. Hands must be washed before and after eating. The child must be accustomed to exercise. He must not be allowed to lead a life of luxury. He must be kept away from cigarettes and drugs. If he is taken ill, he must be treated immediately. This too is a *sunnah*.136[136]

Supervision of psychological behaviour

The responsibility of a guardian over his child's psychological behaviour calls upon him to discourage shyness in him. He must take the child to gatherings, and encourage him to be bold and to mix with people. He must check in the child fear, timidity and panic at times of distress. The guardian must build in the child confidence and courage. He must not scare the child of *jinns* or fancied beings but must arrest the growth of fear in him. Let him not suffer from inferiority complex. If he shows signs of this defect, rectify it in a pleasant way. If it is from being degraded or despised, treat him well and address him in encouraging words. If it is because he is pampered, then be very careful in correcting the defect; mix punishment and love, strictness and softness. If it is because he is an orphan, be kind and loving to him. If it is owing to poverty, teach him to be patient and self-confident. If it is due to jealousy, correct it by love and equality among all children. If the child is short tempered, then endeavour to remove its causes be they hunger or unnecessary chiding and pampering. When he is being made a fool of, keep him away from those who play with his sentiments.

While supervising his social life, the guardian must see that the child learns to fulfil the rights of others. If he is negligent in this regard, warn him of the consequences so that he gives others their rights. Teach him the manners of moving with people. Let him the know the Islamic etiquette of eating and drinking, exchanging greetings, humour, speech, sneezing, congratulating and condoling. Teach him to hold good opinion of others. Purify him of such obnoxious qualities as arrogance and jealousy. Tell him what is lawful and what is unlawful. Go on warning him against illegality so that he becomes a responsible person giving others their rights.

The supervision over his spiritual life means that he be taught to ponder and think of Allah. He must know that He is watching and listening, and knows his apparent and shrouded intent. *Allah sees the mischief of the eyes and the secrets of the heart. There is nothing in the*

136[136] A¶hmad and Nasªaªi.

***heavens or the earth that is hidden from Him*. This thinking is possible only when the child is trained to have faith in Allah, His power over all things and to be submissive before Him in all affairs. The child then will be always conscious of the fact that he is accountable to Allah in all matters. The guardian must make him realise the majesty of Allah so that he develops the qualities of humility, devotion and submission. He must stress upon him the need to offer ritual prayers and recite the Qur`ªan with humility so that he enters the fold of the close friends of Allah.137[137]**

Accustom the child from an early age to offer ritual prayers. When he is seven years old command him to do so. When he has attained a proper age and is capable of it, see that he fasts. If he is strong enough, and monetarily able to do it, make him perform *¶Hajj*. Accustom him to offer *sadaqah* and charity. Imbibe in him the habit of *zikr* (remembrance of Allah) and worship. Take him along to gatherings where religious knowledge is imparted. Teach him to recite the Qur`ªan (*tilªawat*) and the exegesis of the Qur`ªan. Narrate to him events from the lives of pious people. Habituate him to psychological and spiritual endeavour. Grow in him the virtue of endorsing approved acts and disallowing disapproved deeds, of disciplining his own base desires and combating enemies. Let him have in him the Qur`ªan and the sword, religion and government, and devotion and politics. At the same time, teach him recommended supplication prescribed for different occasions and times of day and night, while sleeping and awakening, eating and drinking, entering the house and going out of it, and journeying. Teach him also to seek Allah's guidance when confronted with a choice in important affairs138[138], and supplications on sighting the moon, for prevention of illnesses, and at the time of worry and sadness. This will create in him fear of Allah and augment devotion. He will keep his affairs under check and will be like an angel treading on earth.

5. Punishment.

The aim behind the promulgation of the injunctions and basic rules of *Shari'ah* is to grant those basic necessities without which no man can do. These necessities are five and are termed*, The Five Necessities*. They are the *defence of creed, guarding oneself, shielding honour, maintaining intellect,* and *safeguarding wealth.*

The injunctions of *Shari'ah* and its basic rules are there to see after these necessities. Severe punishment is prescribed against violation of these injunctions and rules. These punishments are known as *¶Hudood* and *Ta'zªirªat*. The punishments under *¶Hudood* are detailed below.

(i) The punishment against apostasy is death by killing. If a Muslim turns apostate and is adamant on his audacity refusing to repent, he should be killed. His body will not be given

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137[137] Yªunus, 10:62-63.

138[138] this is known as *istikhªarah.*

a bath and will not be shrouded. The funeral prayers will not be said over him and he will not be buried in a Muslim graveyard. We are commanded to kill an apostate.139[139]

(ii) A person who kills another wilfully should be killed.140[140]

(iii) When a person commits theft not being compelled to do so by constraint or distress, the hand of the thief is amputated.141[141]

(iv) The punishment against falsely accusing a woman (of obscenity) is eighty stripes. Further, the testimony of such a person is no more valid in any matter.142[142]

(v) An unmarried person guilty of fornication, is flogged a hundred stripes. However, a married person guilty of adultery is to be stoned to death.143[143]

(vi) The punishment against committing mischief in the land is killing or execution, or amputation of a hand and a foot of opposite sides, or exiling the culprit.144[144]

(vii)A person using intoxicants is to be flogged according to his guilt forty to eighty stripes. We know this from the Traditions. In the times of ¶Hazrat Umar *may Allah be pleased with him* the Companions had unanimously ruled eighty stripes.

The *Ta'zªirªat* are those punishments whose limits are not prescribed. They are applied in such cases where no limit or atonement is defined. These punishments are awarded against ignoring the rights of Allah or any of his creatures. The intention is to reform people, to caution them, or to admonish them. There being no limit, the ruler is authorised to determine the punishment. Sometimes a mere scolding would do. It may be useful, sometimes, to use the rod. Some conduct may call for imprisonment. Certain offences may invite exiling the lawbreaker. The penalty under *Ta'zªirªat* must not equal the punishment under *¶Hudood*. The aim of *Ta'zªirªat* is that people live peacefully. The strong and the wealthy may not wrong the weak and the poor. All may be treated equally, be they Arab or non-Arab, dark skinned or white skinned.145[145]

139[139] A¶hmad, A¶s¶hªab-us-Sahªah us-Sittah.

140[140] al-Baqarah, 2:178.

141[141] al-Mªa`idah, 5:38.

142[142] an-Nªur, 24:4.

143[143] an-Nªur, 24:6.

144[144] al-Mªa`idah, 5:33.

145[145] al-Baqarah, 2:179.

Mischief and lawlessness are rampant among nations that let off criminals without punishment. Their people are prone to sin and take to crime easily. Presidents Kennedy and Khrushchev and other leaders have expressed similar sentiments.146[146] This has given rise to mischief of different kinds in Europe and the USA so that even their people are taken aback.

When the punishments prescribed by Islam were implemented, all traces of crime were eliminated from the Islamic societies. It was very rare that one heard of anyone having committed murder or theft or having drunk wine. This was because the state was alive to its duties and it complied with *Shari'ah* regulations in awarding punishments. A criminal knew that he could not evade the law. When a crime is detected, and it attracts a discipline under *¶Hudood*, the ruler must not overlook the crime or be negligent in awarding punishment. He must not heed recommendations. The Holy Prophet *may blessings of Allah and peace be on him* viewed this behaviour with much anger. He said that the earlier people were ruined because they punished their weak or common man but set free their nobles when they were guilty.

Punishment under *Ta'zªirªat* is at the discretion of the ruler. He has to consider the age, position and standing of the accused. In some cases, an ordinary reprimand is very effective, but, in other cases, a severe punishment is called for

The method of punishing children suggested by Islam.

We are commanded *to be mild and loving to children*.147[147]

The Holy Prophet *may blessings of Allah and peace be on him* sent ¶Hazrat M'ªaz *may Allah be pleased with him* to Yemen with instructions *to be soft and make things easy for the people, not to be hard on them, to teach them, not to create hatred*.148[148] In another version the words are *educate them and do not be hard on them because a mild teacher is better than one who is severe*.149[149] A child is won over by showing tenderness to him. The Holy Prophet *may blessings of Allah and peace be on him* treated children with mildness and love.

The nature of the child must be considered before awarding him punishment. Children are different from one another in intelligence and comprehension. Some are corrected by a mere stern glance. Others need to be scolded. Yet others call for the rod to be used. The guardian must punish the child in accordance with his misdeed. Excess severity grows cowardice and laziness in the child. The development process of such a child stops. He becomes lazy. He is not inclined to develop virtues, perfection and good conduct. Therefore, the guardian must

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146[146] *Islam aur Tarbiyat-e-Aulºad*, v. 2, page 126.

147[147] Bukhªarªi.

148[148] Muslim.

149[149] al-Hªarith, ¶Tayªalisªi, Bayhaqªi.

exercise care and use wisdom in awarding punishment. Punishment must be used as a last resort.

Gradual steps may be taken while punishing. The guardian is like a healer. Just as the doctor uses various means in treating his patients, the guardian must employ different methods to correct his wards. The Holy Prophet *may blessings of Allah and peace be on him* used the methods given below.

i) Correct the mistake by showing him correct procedure. ¶Hazrat Umar bin Alªi Salmah, as a young boy, allowed his hands free movement while eating. The Prophet advised him, "Son, take the name of Allah before commencing to eat and eat with your right hand the food that is nearest to you."150[150]

ii) Correct by teaching tenderly. Once, the Holy Prophet drank something. To his right, sat a youngster, and to his left, an aged person. He sought the youngster's leave to let the aged drink first. The youngster did not agree to the proposal saying, "By Allah, I cannot prefer any one to your blessed leftover".151[151] The Holy Prophet desired to teach the boy the rights of elders and the respect due to them.

iii) Correct by pointing out the error. ¶Hazrat Fa¶dl *may Allah be pleased with him* happened to glance at a woman. The Prophet *may blessings of Allah and peace be on him* physically turned his face the other way so that he may understand that what he was doing was incorrect.152[152]

iv) Correct by scolding. Once Abu Zar *may Allah be pleased with him* spoke harshly to someone and called him the son of a black woman. The Messenger of Allah *may blessings of Allah and peace be on him* said, "You are a man who carries the influence of the Days of Ignorance. You debased his mother. These, your servants are your helpers. Treat them well".153[153]

v) Correct by severing ties with him. The Messenger of Allah *may blessings of Allah and peace be on him* had disallowed the hurling of stone. (He said) *one could not hunt by throwing stones or cause damage to an enemy; but there was always a risk of hurting someone or dislodging a tooth by hurling a stone.* ¶Hazrat Abdullªah bin Mughful remembered this advice when one of his kin tossed pebbles. He asked him to cease doing so disclosing to him the ban imposed by the Prophet. That person, however, persisted in throwing the pebbles a second time. ¶Hazrat Abdullªah bin Mughful said, "I told you of the words of the Messenger of Allah *may blessings of Allah and peace be on him* in this regard but you paid no heed. Go, I

150[150] Bukhªarªi and Muslim.

151[151] Bukhªarªi and Muslim.

152[152] Bukhªarªi.

153[153] Bukhªarªi.

will not speak to you any more".154[154] We also know that ¶Hazrat Ka'b bin Mªalik remained behind in the Ghazwah Tabook. The Holy Prophet *may blessings of Allah and peace be on him* disallowed others to speak to him and this boycott lasted fifty days.155[155] Also, ¶Hazrat Abdullªah bin Umar *may Allah be pleased with them both* while he lived, never again spoke to one of his sons because of his apparent disregard of a *¶hadªith*.156[156]

vi) Correct by using the rod. The Holy Prophet *may blessings of Allah and peace be on him* has said, *When the child is seven years old command him to offer ritual prayers but, if, at ten years age, he does not offer prayers, give him a beating*.157[157] Also, it is permitted to beat lightly those women on whom oral warnings have no effect,158[158] but this step is to be taken when all persuasion has failed.

vii) Correct by means of the most effective punishment. For example, the Qur`ªan has prescribed a hundred lashes to be awarded in public to the person who commits fornication159[159] so that others may beware. We are commanded to kill the murderer160[160] so that peace is promoted all over.

When, after punishment, the child has reformed and his character and habits have improved, be cheerful and good-natured to him. Let him understand that he was punished for his own benefit so that he may be successful in his present life and in the hereafter. The Holy Prophet *may blessings of Allah and peace be on him* treated ¶Hazrat Ka'b *may Allah be pleased with him* in exactly this manner.161[161]

The Islamic principle of beating.

Only after every other attempt at reforming has failed, must the guardian use the rod on the child. However, he must not beat the child when he is in a state of extreme anger, that is while he is not under the influence of the devil. He must hit at only such places on the body where there is no possibility of an injury. He must spare the face, the chest or the

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154[154] Bukhªarªi and Muslim..

155[155] Bukhªarªi.

156[156] Suyªutªi.

157[157] abªu Dªawood and ¶Hªakim.

158[158] an-Nisªa`, 4:34.

159[159] an-Nªur, 24:2.

160[160] al-Baqarah, 2:179.

161[161] Bukhªarªi and Muslim.

stomach.162[162] He must inflict a mild punishment in the beginning, and if it bears no results only then may he give harsher punishment. Do not beat a child who is not yet ten years old. When it is his first mistake, allow him a chance to relent. Accept the excuse put forward by the child. Do not unnecessarily publicise his fault. When you have to beat him, do it yourself; do not ask your other children to do it for you, otherwise there will be ill-will among the children. Beat only when it is imperative and only the dose that is necessary. Every thing is perfect only if done when necessary and within correct limits.163[163]

This is the only method. The Noble Qur`ªan has stopped us in stern words at times,164[164] warned us against the punishment of Allah at times.165[165] Also, on some occasions, it has declared war against derelict people.166[166] We are warned now of the torment of the hereafter,167[167] now of the punishment in this life.168[168]

If the guardian imparts religious education to the child, these directions of the Qur`ªan and *A¶hªadªith* will be very helpful to him. They are very practical means of educating children.

Apply these so that you have an exemplary child. Apply them and act on them so that Allah grows angelic qualities in the children.169[169]

162[162] abªu Dªawood.

163[163] *Islam aur Tarbiyat-e-Aulºad*, v 2 pp 134.

164[164] al-¶Hadªid, 57:16.

165[165] an-Nªur, 24:14-17.

166[166] al-Baqarah, 2:278, 279.

167[167] al-Furqªan, 25:68, 69.

168[168] at-Tawbah, 9:39, al-Fat¶h, 48:16, at-Tawbah, 9:55 & 74.

169[169] at-Tawbah, 9:105.

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بسم الله الرحمن الرحيم

Chapter 13

The basic principles for upbringing children

Islamic *Shari'ah* dictates some principles and methods to help grow a child's personality and bring him into prominence. These principles are clear and self explanatory and easy to apply. By observing them generations are reformed.

The Qualities A Guardian Must Possess

However, let us first see the qualities a guardian must possess to be successful in training his wards.

Sincerity. The guardian must be sincere in his intentions. He must aim to seek the pleasure of Allah only. Islam calls upon us to be sincere in speech and deeds. It is the basis of faith. No act is acceptable without sincerity. The command to adopt sincerity is very explicit.170[1]

***Taqwªa* is the most predominant quality that he must possess. *Taqwªa* is defined thus:**

Allah may not find you where He has disallowed you to be and He may not see you missing from the place where He has commanded you to be.

It is also described in these words:

Protect oneself from Allah's punishment by amassing virtuous deeds and be in awe of Him in public and in private.

We may say about a person that he attains *Taqwªa* when he enjoys the following attributes.

- He exercises perpetual self accounting over himself fearing His punishment, and
- He models his public and private life so that he pursues the lawful and avoids the unlawful.

The Noble Qur'ªan has highlighted ***Taqwªa*** and commanded us to be devout.171[2] In the Traditions too, we find the command to adopt ***Taqwªa***.172[3] It is a step towards Paradise.173[4] When the guardian is devout, his wards will dye themselves in his colour.

170[1] al-Bayyinah, 98:1-5, al-Kahf, 18:110, Bukhªarªi, Muslim, abªu Dªawood, Nasªaªi.

Knowledge.

The guardian must know the Islamic principles of upbringing. He must be able to differentiate between the lawful and the unlawful and know the basic principles of manners. He must be aware of the administrative system of Islam and the doctrines of ***Shari'ah***. When he is thus equipped with knowledge, he will be able to correctly rear the child in the Islamic style; otherwise, what is it that an ignorant will teach another? The lantern that is without fuel will not emit light. This is why Islam lays stress on knowledge. It has paid extraordinary attention on intellectual growth and development. The Noble Qur'ªan and the ***A¶hºadºith*** have not only commanded the Muslims to secure knowledge but have also disclosed the reward and virtue gained thereof.174[5]

Tolerance and Patience.

If the guardian is tolerant and patient, he may be sure of gaining success. The child is attracted to his teacher if he is forbearing and enduring. He responds to the guardian spontaneously. He is clothed in decent manners and shuns indecent conduct. There are numerous verses of the Qur'ªan and a number of ***A¶hºadºith*** that urge Muslims to be tolerant and patient.175[6] The verses of the Qur'ªan and the different Traditions prohibit us from being short-tempered.176[7] The person who controls his anger is truly brave.177[8] We are asked to be soft hearted and not to spread hatred.178[9] Allah loves mild behaviour.179[10] Mildness adorns.180[11]

171[2] ªAl-Imrªan, 3:102, al-A¶hzªab, 33:70, al-¶Hashr, 59:18, al-¶Hajj, 22:1, a¶t-¶Talªaq, 65:2,3.

172[3] Muslim.

173[4] Tirmizªi, A¶hmad, ¶Hªakim, ¶Tabarªanªi.

174[5] az-Zumar, 39:9, al-Mujªadilah, 58:11, ¶Tªa ¶Hªa, 20:114, Muslim, Tirmizªi, ibn Mªajah.

175[6] ªAl Imrªan, 3:134, al-A'rªaf, 7:199, ash-Shªurªa, 42:43, Fu¶s¶silat, 41:34, Muslim.

176[7] Bukhªarªi.

177[8] Bukhªarªi and Muslim..

178[9] Bukhªarªi and Muslim..

179[10] Bukhªarªi and Muslim..

180[11] Muslim.

Sense of Responsibility.

It is imperative that the guardian realise that his duties call upon him to correct their faith and character, physical and mental personality, and intellectual and social conduct. He must impose over them an overall supervision. He must be ever engaged in guiding and reforming them. His negligence will push them towards evil and ill conduct; it is difficult to reform them thereafter. The Qur‘ªan and the ***A¶hªadªith*** have placed the responsibility of upbringing on the parents and guardian.181[12] Slackness in fulfilling this duty is to invite the displeasure of Allah and torment in Hell.

While we are on the subject of sense of responsibility, it will not be incongruous to briefly mention the various conspiracies hatched to impair the creed and character of the Muslim ***Ummah***. These schemes are the work of the Zionists, Marxists, Christians and communists and other irreligious groups. These mischief-mongers initiate by calling women to liberty and vulgarity. Woman is by nature sentimental and soft-hearted. She is easily netted by their propaganda. Then, she is used to seduce others. Here is a report on some of their conspiracies.

1. The Communist Scheme.

The communists prepared a document in Moscow and sent it to their henchmen in a Muslim country in eastern Arabia.

> They wailed that, while communism was in force in the Soviet Union for fifty years, it was ineffective on the Muslims who lived there. Muslims had not succumbed to Leninist ideas. Rather, hundreds of thousands of youth turned to Islam. Islam is an inflexible religion opposed to progress and culture. It is an open enemy of socialism and grapples with free-thinking groups. To uproot the religion of Islam, we must use Islam itself. We strike a compromise with Islam to overcome it and attract Arabs towards socialism. We must smear the reputation of religious personalities and religious minded leaders. They may be accused of being agents of colonial powers and Zionists. Schools, colleges and universities may be used to teach socialism and Islam may be weakened and opposed until it is no more a threat to socialism. Religious parties must not be allowed to crop up, howsoever weak they may be. Religious consciousness must be dampened. Those engaged in the propagation of Islam must be tortured severely. Religion plays a positive role in the building up of society, so we must counter it from all sides. It must be weakened and people must be induced to despise it. Writers with an atheistic bent of mind must be encouraged. They must be given full freedom to play down religion, religious awareness and religious leadership. People must be made to feel that the time of Islam is over. The

181[12] ¶Tªa ¶Hªa, 20:132, at-Ta¶hrªim, 66:6, al-¶Hijr, 15:92, 93, as-¶Sªaffªat, 37:24, Bukhªarªi and Muslim, Abdur Razzªaq, Sa‘ªid b. Mansªur, Tirmizªi, ibn ¶Hibbªan.

Islamic forms of worship like ritual prayers, fasting and ¶Hajj will soon give way to the socialist system.

The religious link that exists among the people may be broken. A socialist link may replace it. Religion cannot be outdated by demolishing mosques and churches because it is found in the hearts of men. Our aim is to destroy religious consciousness. Now that we have succeeded in giving socialism an upper hand and popularising atheism and making fun of religion, we do not find it any more difficult to outlaw religion from the hearts of Muslims. Religious awareness must be contested. Religious awakening may be set off balance by intellectual awakening. People may be duped by claiming that (¶Hazrat) ªIsªa ***(may peace be on him)*** was socialistic minded, that he was the father of socialism. He was from a poor family. The poor and needy were his followers. He had called upon the people to wage a war on the wealthy. We will say the same thing about (Prophet) Mu¶hammad (***may blessings of Allah and peace be on him***). We must draw a similar picture of other Prophets so that all of them are presented as ordinary men. The anecdotes and narratives of the Qur'ªan, Torªah and Injeel must be explained from materialistic and historical points of view. Scholars of religion must be made to submit to the socialistic system. People must be kept involved in raising socialistic slogans; they must not be spared time to ponder. The responsibility for economical backwardness, hunger and poverty must be put on the conservatives and the religious authorities. Religious and spiritual values must be belittled by pointing out imaginary defects that hamper progress.

The slogan of revolution must be raised morning and evening. It must be emphasised that only revolution can rid the masses of the retrogressive forces and socialism alone can lead them to the promised garden and paradise. All ideologies including atheism must be publicised to undermine religious ideas. For this purpose, religion itself may be used. It must be made known that socialists follow true religion and true religion intoxicates in the manner drugs do. Religion is another name of myth or nonsense. The religion of (¶Hazrat) Mu¶hammad (***may blessings of Allah and peace be on him***) must be pared of its peculiarities and prominent points. Such a Islam should be spoken of as is suggested by socialism so that Muslims have only their names to identify them.

We have drawn upon Lenin's teachings that a socialist party is extremely opposed to religion. The Paradise of Islam must be countered by practical socialism. This calls for establishing justice in the society and this may be termed Paradise. We may employ Islam to mingle with the Muslims. Islam may be mauled on the pretext of correction or modernisation.

In all Arab surroundings our associates are zealously engaged. They are occupying key positions in government institutions and organisations and have an upper hand. This is a sign of our success. The strength of our associates goes on multiplying. These people serve as a camouflage for us behind which we use our ploys. Our workers behind this masquerade will be free to do as they like without raising any doubts about their behaviour. No one will so much as think that they are scheming behind the responsible people in the first line.

These are the dangerous ploys that communism has spread among Muslims to mislead them.

2. Christian schemes.

In the first crusade wars over a period of two centuries, the Christians were unsuccessful in uprooting Islam. Then they devised a very cunning conspiracy to undermine the values of Islam. Their gradual considerations are discussed here.

First, they aimed at harming the Islamic state by removing the Khilªafat Islamiyyah that existed as the state of Usmªaniyyah. They took advantage of the weakness of the Usmªaniyyah State and attacked it conquering Turkey and dictated the terms of peace. They placed these conditions before Kamªal Attªaturk, the betrayer of Turkey: that they will not hand over Turkey to the Turks until

The Khilªafat Islamiyyah is eliminated.

The Khalifah is exiled from Turkey and his wealth and assets are confiscated.

Every party must be wound up that is attached to the Khalifah or is under his leadership.

Turkey severe its ties with Islam and replace the Islamic constitution.

Those laws must be abrogated that allow for ***Shari'ah*** courts, ***madrasah***, ***auqªaf*** and legacy.

Azªan must be read in the Turkish language.

Arabic be written in Latin script.

The weekly holiday must be on Sunday instead of Friday.

This was in 1928.

Attªaturk abided by these terms. Britain and the priests recognised the independence of Turkey. They lauded Attªaturk's efforts to end the Khilªafat Islamiyyah and to secularise the state and his support in their warfare against Islam. When the British foreign minister was criticised on the independence of Turkey, he retorted that in fact they had eliminated Turkey. "The Turks will no more be able to stand on their feet because we have wiped out their real strength, Islam and Khilªafat."182[13]

Second, they aimed at dislodging the Qur'ªan. The Christians believed that the Qur'ªan alone was the source of strength of the Muslims, of their honour and prestige, their power and culture. Goldstone stated in the British parliament that as long as the Muslims have the Qur'ªan with them, Europe may not hope to conquer the East or to rest in peace.183[14] Their

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182[13] ***al-ard wa sh'ab*** **(1, 46).** ***Kaif huddimat at Khilªafah*****.**

183[14] ***al-Islam 'alªa muftariq at-Turooq*****.**

priest, William G. Ford Balgraf had boasted that once the Qur'ᵃan, Makkah and Madinah are eliminated from Arab memory, it would be easy for them to push forward the Western culture.184[15] Another priest had said, "We must use the Qur'ᵃan. It is the most effective weapon that we may use against Islam. We must tell the Muslims that what truth there is in the Qur'ᵃan is not a new thing and what novel idea or statement is found in it is not true".185[16]

On the hundredth anniversary of its annexation, the French ruler over Algeria made the following comments. He said, "It is our duty to remove the Arabic Qur'ᵃan from them and cause the Arabic language to be removed from their languages so that we gain advantage over them".186[17]

This outburst was prompted by an unforeseen event. Ten Algerian girls were admitted to French schools and colleges. They were encouraged to don the French dress. The French culture was highlighted before them and they were taught the French language too. For eleven years these girls were subjected to French influence. On the conclusion of their training, a function was organised and the elite were invited. These included the Ministers, intelligentsia and journalists. When it was their turn to be introduced and they were called out, the girls had dressed themselves in Islamic Algerian attire. The French newspapers raised a lot of hue and cry over this matter and wondered what the French had done in Algeria over a hundred and twenty-eight years. Their Minister for colonies lamented, "What can I do? Qur'ᵃan is more powerful than France is".187[18]

Third, they aimed at stamping out from Muslim minds the Islamic approach, and at severing their links with Allah to turn them into freethinking unIslamic people. Speaking at a conference at Jerusalem, Samuel Zwemer said, "The task that is assigned to you is not to convert Muslims to Christianity. This would be an honour for them. Your duty is to dissociate them from Islam and distance them from Allah. The Islamic countries will be won over then by the imperialists. You have helped raise a generation of Muslims who are unaware of the values of relation with Allah. They will be engaged in pursuing sexual desires. Everything they do will be sensual. They will forgo everything to attain sensual pleasure".188[19]

184[15] *Juzoor ul Bala`* (pp. 201).

185[16] *at-Tabsheer wal Isti'mᵃar* (pp. 40).

186[17] *al-Manᵃar*, 9, 11. 1962.

187[18] *al-Ayyᵃan* no. 7780, 1962.

188[19] *Juzoor ul Bala`* pp. 325.

Zwemer writes further that Christianity has two-fold superiority over western culture, destructive and constructive. Constructive in the sense of converting Muslims to Christianity so that they aid western culture against their own people.189[20]

One of their priests advocates the opening of western style schools unconcerned with religion. When numerous Muslims attend these schools, read their books and learn foreign languages, their faith in Islam and Qur'ªan will falter.190[21]

Fourth, they aimed at disuniting the Muslims to weaken and degrade and dishonour them and to render them helpless. The priest Simon, opines ***the Arab Islamic unity has gathered together Islamic countries and raised the hopes of Muslims preventing them from being overwhelmed by Europe. The Christian missionary effort has been instrumental in rending asunder this Muslim unity and defiling Islamic splendour. It is, therefore, imperative that we turn away the attention of Muslims from Islamic unity through Christianity.*** 191[22]

Lawrence Brown argues ***if Muslims collect together then they could be, at once, a danger and a blessing for the world; but if they are split and separated then they will be impotent and ineffective***.192[23]

In 1907, in a conference of European Foreign Ministers, one of them lamented that their culture was on a downward trend. He urged the conference to probe ways to arrest the downward trend. All the participants felt that the gravest danger to Europe was from the Muslims. They were unanimous in their opinion that the efforts of the Middle East countries to unite must be stalled so that they do not become a threat to Europe. They conspired to carve to the east of Suez a state of western Jews. This state would be ever an enemy of the Arabs and keep the Muslims divided and distracted.193[24]

Fifth, they aimed at corrupting the Muslim women. This could be achieved by lending support to the organisations calling for the liberty of women. Women may be given equal status with men. A Muslim man's right to marry more than one woman at a time may be questioned. The virus of women's liberty may be used to drain dry the Islamic society of its values. Nuns may train Muslim girls with the ultimate aim to underrate Islamic values. Evangelist Anne Meligan boasts that they had admitted to their colleges in Cairo girls of elite parents or those holding key positions. She found no place other than Cairo where they could collect girls in large

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189[20] *al-ghªaratul 'alam al Islamiyyi* (pp 11).

190[21] *at-Tabsheer wal-Iste'mªar* (pp. 88).

191[22] *Kaif huddimat al-Khilªafat* (pp. 190).

192[23] *Juzoor ul Balªa`* (pp. 202).

193[24] *al-Mu`ªamarah wa mu'arrakatul ma¶sªir* (pp 25).

numbers under Christian influence. She says, “There is no way other than schools to demolish Islam quickly”.194[25]

These are the abhorrent conspiracies of Christians by which they aim to mar the creed, unity and social life of Muslims. They hope to turn Muslim children into unchaste and licentious youth.

3. Jewish and Masonic conspiracies.

The Jewish conspiracies are evolved to achieve two goals.

a) To divide nations into small groups, to incite them against each other and cause them to quarrel.

b) To pollute their creed, manners and religious feelings. This, so that they are turned away from the path of Allah and subdued so that they surrender their strength, determination and peculiarities subordinating themselves to Jews for ever.

To attain their aims, the Jews promote secret societies. The largest of these is the Freemason society. Its ambitions are highly confidential. It is the most dreaded of the underground organisations. It has influenced the politics of many countries in such a manner that their governments could not realise that they were being netted in by them.

Researchers were surprised when they learnt that the world wars were fought because of the Jews. They had flamed the fire through the Masonic societies. It is very sad for us that the Freemason societies have been planted and encouraged in our Arab and Islamic societies. Our wealthy people and the elite and the bureaucrats have adopted its fundamental principles. They advocate recognition of Israel. History will never forgive those who work for them. The book, ***Makºaid-us-¶Sahuniyah*** by ¶Habnakah tells us more about the Masonic societies, their foundations and history. Their principal views are reproduced below.

In their Protocol, the Jews discuss how they hope to smear the creed, conscience and intelligence of their victims. To achieve this, they have selected Jews and non-Jews. It is based on

- the doctrine of Freud that holds that ***man is inclined to swim in sentiment and sensuality.***
- the views of Karl Marx who smothered the sentiments and senses of people, declared religion to be fantasy, rejected the idea of divinity and advocated tourism instead.
- the ideas of Nietzsche who exiled manners and etiquette and allowed all enjoyment.

194[25] *al-ghªaratul ‘alam al Islamiyyi* (pp 47).

• the theories of Darwin that do not hold against common sense.

To this end, the Jews employed the information and communication media. They hired traitors, spies and writers. They destroyed nations on the pretext of promoting culture, civilisation, arts, and sports. They encouraged places of shame. At the same time, they wrestled control of universities in Europe, America and the East, taking over particularly the seats of sociology and psychology. Thus, they gained inroads to ruin the character and creed of people.

In their ninth Protocol, they boast that they have attained ability to mislead others through means that they themselves regard as unethical. In the thirteenth Protocol, they resolve to withhold from non-Jews knowledge of new projects by diverting them to different games, sports and pastimes. This will render them unable to think for themselves and cause them to second Jewish slogans. ***Only we will guide them. We must persevere in perverting people everywhere. Freud is our man.***

The resolutions of the Masonic conference convened in 1923 in Belgrade reminded the Masons that they were the foes of religion. It called upon them to leave no stone unturned in eradicating the influence of religion. The resolution of their 1913 great Eastern conference brags ***very soon God will be forsaken and humanity will be the ideal.***

The international Masonic conference of 1900 had resolved that their aim was not to humble religious minded people and overrun places of worship but to annihilate them. Their magazine ***Akªasiªa*** wrote in 1903 that their war against religion will triumph when religion is separated from state and Masonic ideas replace religion and its assemblies and places of worship.

These are those crafty conspiracies that aim at installing Jewish supremacy over the world. It is, therefore, necessary for us to counter these knave designs. We must engage ourselves in the upbringing of our children paying particular attention to their faith, manners and mental training ensuring that they do not fall prey to Jewish conspiracies.

4. The colonial confederacy.

The colonial powers combine to make warfare with Islam, divert Muslims from their religious obligation of ***Jihªad*** and push them towards lewdness and sensuality. These plots have a deep connection with Christianity. These conspiracies are devised to push Muslims in worldly affairs and isolate them from their religious obligations. Then they submit themselves to their animal instincts.

A prominent person among the imperialists writes, ***Wine and a female singer are more effective in shattering the Ummah of Mu¶hammad than a thousand cannons are. Therefore, sink them in materialism and sensuality.*** Zwemer says, ***You have prepared a breed among Muslims that is bereft of its relationship with Allah. You have distanced them from Islam.***

They are now sunk in carnal desires. After the fall of Jerusalem in 1967, Randolph Churchill had said, ***The Christians shared the dream of the Jews to evict Muslim from Jerusalem and are no less happier on the achievement. Jerusalem is now out of Muslim hands.*** The colonialists are one with the Christians and Jews in their desire to destroy Islamic doctrines and sacred places.

Muslims must be cautious of the infiltrators working for communists, Christians, Masons and misleading imperialist schools of thought. They spread libertine ideas and infidel beliefs among Muslims. These brainwashed slaves are ever engaged in diverting Muslim boys and girls from Islamic dogmas. They aid one another in their nefarious designs. They have infiltrated into government services, communication media, educational sector and commercial organisations— in short, every conceivable place. They are well equipped. They project their wicked ideas through different channels, newspapers and magazines, radio and television and cultural centres.

Their weapons include provision of lucrative employment to fresh graduates. They lure them with places of position. They mislead in the name of western culture and progress. They cause the youth to doubt about God and the religion of Islam.

They create in the minds of Muslim women the impression that the veil is an imprisonment and it takes them back in time. They promote vulgarity and lewdness pushing youth away from Islam. They strive to corrupt the leadership of Muslims by planting leaders who are not Islamic in approach and who look askance at evil and shameful and unlawful behaviour.

If we do not counter this, and guide fellow Muslims to the right path, then they will eschew vile characteristics and be sympathetic to communism or capitalism. They will be debased, disgraced and downtrodden. We, on our part, will invite on ourselves curse of Allah until the Last Day. It is thus our duty to work hard to train our children and thus fulfil our obligation to them and obtain the pleasure of Allah and be worthy of Paradise. The righteous and truthful will be our companions. We will not be subject to searching questions in the Hereafter.195[26]

Two basic rules of upbringing: ***First***, Link

It is inevitable that when a child turns of understanding age and his elders fortify his religious vision, historical and mystic links, he grows up strong in faith. He shrinks away from ignorant ways and debauchery. He will take a bold stand against one who is hostile to Islamic values. His link with Islam and worship will be deep rooted. His manners will be dictated by Islam. He submits himself to ***Shari'ah***. He is Islam personified, in actions and outlook. His ***jihºad*** is for Islam. His invitation is to Islam. He follows the Qur'ªan and fights for Islam and his culture and thinking are dyed in Islam.

195[26] a¶s-¶Sªaffªat, 37:24, al-¶Hijr, 15:92, 93.

Religious Link: We have learnt while viewing responsibilities for religious training that the moment the child turns of an understanding age, he must be connected to subjects of belief and heavenly knowledge that have come to us through the Messenger of Allah ***may blessings of Allah and peace be on him***. He must be taught to believe in Allah and the existence of angels, the heavenly Books, the Messengers, predestination, the questions the angels will put to the dead and the torment of the grave, the hereafter and resurrection, the process of accounting on resurrection, Paradise and Hell, and other unseen matters. This subject has been discussed in some detail in Chapter 5 and need not be repeated here.

Spiritual Link: We must rear a child in a manner that leaves him spiritually pure and chaste. This will ensure that his heart houses faith and his soul shines and attains heights of purity. Islam suggests a programme to this end; we discuss it in the next few lines.

- Engage the child in worship. In the preceding pages, we have seen a ***¶hadºith*** that directs us to command our child to offer ritual prayers when he is seven years old and to give him a beating when he is derelict in this regard at ten years age196[27] At the same time, parents must accustom the child to fasting, ¶Hajj and other forms of worship. They must impress upon him that worship encompasses every act of piety whereby a Muslim submits himself to the will of Allah and seeks His pleasure. They must teach him to distinguish between virtue and evil, lawful and unlawful and truth and falsehood.197[28]

- Keep the child attached to the Qur‘ªan. Such people will be in the shade of the Throne, with the prophets and the favourites.198[29] Have them memorise the Qur‘ªan. This is one of the peculiarities of Islam. It is a sign that strengthens belief and makes it firm and unwavering. The education of a child must begin with the teaching of the Qur‘ªan so as to perfect him in Arabic and the words of Allah. It was the practice of the earlier Muslims.

- Bind the child to the House of Allah. According to a Tradition, ***when you find a person accustomed to visit the mosque bear witness that he is a believer.***199[30] The mosque is the most significant of the pillars of Islam. If a child does not form the habit of visiting the mosque, we cannot train him spiritually or religiously, and morally or socially. He will be deprived of the opportunity of listening to sermons and truth. He will be unaware of the plight of the Muslims, their problems and difficulties. Mosque is the garden of Paradise. Devotional gatherings are held here. We are encouraged to frequent these.200[31] The

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196[27] ¶Hªakim, abªu Dªawood.

197[28] ibn Jarªir, ibn Munzir.

198[29] ¶Tabarªanªi.

199[30] Tirmizªi.

200[31] Tirmizªi.

Noble Qur‘ᵃan is taught here, lesson by lesson.201[32] When we offer congregational prayers we gain pardon for our sins and our ranks are elevated.202[33] Those who patronise the mosque glow with shining faces.203[34] Therefore, children must be encouraged to visit the mosque often.

- Engage the child in the remembrance of Allah. This is what Allah has commanded us.204[35] The person engaged in the remembrance of Allah and the one who refrains from it are likened to a living entity and a dead body, respectively.205[36] Those who are regular in the remembrance of Allah will be seated on glittering pulpits on the Day of Resurrection.206[37] Those who are occupied in remembering Allah, may know that Allah remembers them in the assembly of the angels.207[38] The remembrance of Allah is not restricted to any place or time, and it may be silent in one's heart or by speech.208[39] We find in the Qur‘ᵃan mention of ***zikr*** (remembrance of Allah) in deeds, and generally.209[40] Recital of the Noble Qur‘ᵃan is one of the methods of remembrance of Allah.210[41] The obtaining of knowledge is another form of ***zikr***.211[42] The aim of remembrance is worship of Allah.212[43] It is a condition that keeps the believer always alive to the majesty of Allah. Whether in company or alone, he stands in awe of Him. It makes to difference to him whether he is stationary or on the move, on a journey or at home, at war or during peace, in private or in public. He is one of those described in the Noble Qur‘ᵃan in ***sºurah al-Anfºal***, 8:2.

201[32] Muslim.

202[33] Muslims.

203[34] abᵃu Dᵃawood and Tirmizᵃi.

204[35] al-Baqarah, 2:152, al-A¶hzᵃab, 33:41, 42, an-Nisᵃa`, 4:103.

205[36] Bukhᵃarᵃi.

206[37] ¶Tabarᵃanᵃi.

207[38] Bukhᵃarᵃi and Muslim.

208[39] an-Nᵃur, 24:37 ar-Ra‘d, 13:38 Tirmizᵃi ibn Mᵃajah ibn ¶Hibbᵃan.

209[40] al-Jumu‘ah, 62:10, ᵃAl Imrᵃan, 3:190, 191.

210[41] al-¶Hijr, 15:9,

211[42] al-Anbiyᵃa`, 21:7.

212[43] al-Jumu‘ah, 62:9.

- Keep him engaged in optional prayers. The Qur'ªan and the ***A¶hªadªith*** command us to offer voluntary prayers.213[44] Optional or voluntary worship is every worship that is not compulsory or mandatory. There are many opportunities and occasions for doing this. Some significant optional prayers and fasts are described below:

Optional Prayers:

Chªast: Two raka'ªat of ***chªast*** are said to be ***sadaqah*** of the bones of the person.214[45] The Holy Prophet ***may blessings of Allah and peace be on him*** would offer four or eight raka'ªat ***chªast*** prayers.215[46] Two or more raka'ªat may be offered at the discretion of the person. The time commences half an hour after sunrise and ends an hour before ***zuhr*** prayers.

Awwªabeen: Six raka'ªat after maghrib are termed equal to worship for twelve years.216[47]

Ta¶hiyatul Masjid: A person entering the mosque may offer two optional raka'ªat before he sits down provided it is not a time when prayers may not be offered.217[48]

Two raka'ªat after ablution are a means to securing entry into Paradise.218[49]

Tahajjud: This prayer is the most superior optional prayer after ***far¶d*** (compulsory or obligatory) prayers.219[50] There is a moment in the last part of the night when a person's supplication is answered.220[51] It is considered incumbent on a Muslim to offer ***Tahajjud*** prayers regularly. It is described as the habit of the righteous. It atones for lapses, stops the person engaged in it from sins and causes him to be near Allah.221[52] The minimum number is two raka'ªat and is open to the person to offer as many more as he likes. It is highly meritorious.

213[44] al-Israa`, 17: 79 Bukhªarªi and Muslim.

214[45] Muslim.

215[46] Muslim.

216[47] ibn Mªajah.

217[48] Muslim.

218[49] Bukhªarªi.

219[50] Tirmizªi.

220[51] Muslim.

221[52] Tirmizªi.

Tarºaweeh: During Ramadªan, twenty raka'ªat are offered, two at a time, after Ishªa' prayers. These were offered in the times of ¶Hazrat Umar ***may Allah be pleased with him***. In the time of ¶Hazrat Usmªan ***may Allah be pleased with him*** the prayers were lengthened.222[53]

Istikhºarah: When a person is confronted with a situation where he has to decide one way or the other, he may offer two raka'ªat optional prayers. He may then present a petition before Allah in the following words which, in fact, amounts to seeking guidance from Allah.

O Allah, I seek Your guidance through Your knowledge, and ask for ability through Your Power. I seek from Your infinite bounty because You are Powerful while I am not. You know while I do not know. You know that which is concealed. O Allah, if in Your knowledge this affair is to my advantage where my religion, livelihood and results are concerned, then let it be my portion, make it easy for me and bless it for me. However, if You know that it is to my disadvantage as regards my religion, sustenance and outcome, then turn it away from me and turn me away from it. Ordain for me what is good wherever it is and cause me to be content with it.

When he utters the words ***hºazal amr*** (this affair), the need, intention or the matter for which guidance is sought may be concentrated upon. Afterwards, he may act on the course that is nearest to his heart.

Salºat-ul-Hºajat: When a person has a particular need, he may pray two raka'ªat optional prayer and beseech Allah in these words:

There is no deity besides Allah the Gracious, the Noble. Glory be to Allah, the Lord of the great throne. Praise be to Allah, the Lord of the worlds. I ask You for the excuses that entitle me to Your mercy and that ensure Your pardon. I ask You for a share in every piety and preservation from every sinful act. Do not let any of my sins go unpardoned. Leave none of my worries unremoved. Let not any of my desires that meet your approval go unrealised. O More Merciful that all who are merciful![223][54] O Allah, I turn towards You and I petition You through Your Prophet Mu¶hammad, the Prophet of Mercy. O Mu¶hammad, I have turned towards my Lord through you for my wishes that they may be granted to me. O Allah, accept his intercession for me.

Optional Fasts.

The person who fasts for His pleasure, Allah distances him from Hell, a distance of seventy years,224[55]

222[53] Bayhaqªi.

223[54] Tirmizªi.

224[55] Muslim.

The different types of fast are:

Arafªat, 9th Zil-¶Hajjah: The person who fasts on this day is forgiven his sins of the year previous and the year hence.225[56]

ªAshurah, 10th Mu¶hurrum: The fasts on Mu¶hurrum 9 and 10 gain for their observer a pardon of his sins committed over two years.226[57] A person who fasts on Mu¶hurrum 10 must keep a fast on the 9th or 11th also to distinguish himself from the Jews who observed fast on the 10th of Mu¶hurrum.227[58]

The six fasts of Shawwªal: To observe the six fasts in the month of Shawwªal, after observing the month long fasts of Ramadªan, is as though one has observed fasts throughout the year.228[59]

The fasts of ayyªam-e-beed: We are urged to fast on the 13th, 14th and 15th of the Islamic month.229[60]

Fasting on Monday and Thursday: The Holy Prophet observed fast on these two days. He would say ***on these two days deeds of the servants of Allah are presented before Him and I prefer that while my deeds are presented I should be in a state of fasting***.230[61]

Fast every alternate day, saum Dªawoodi: This is the most meritorious of fasts.231[62]

There are other fasts too. If, we are compelled by circumstances, we my break an optional fast before time, but we must redeem it subsequently.

- Engage the child in divine contemplation. Allah sees all.232[63] He is with us all the time.233[64] Not a thing is hidden from Him.234[65] It is fidelity to perform every act with the realisation

225[56] Muslim.

226[57] Muslim.

227[58] A¶hmad.

228[59] Muslim.

229[60] Tirmizªi.

230[61] Tirmizªi.

231[62] Bukhªarªi.

232[63] ash-Shu‘arªa, 26:218, 219.

233[64] al-¶Hadªid, 57:4.

that Allah is ever present.235[66] Adopt ***taqwªa***, that is, abstinence and piety.236[67] You must prepare for your life after death while there is yet time. It is futile to build your life on hopes alone.237[68] The verses of the Qur'ªan, and the ***A¶hªadªith***, highlight the teachings of Islam that an individual must contemplate the majesty of Allah in his public dealings and in his private life. Islam extols an individual to keep an eye on himself during every movement and idleness and to remain in awe of Allah while on a journey or at home. He must be sincere to Allah in every occupation. He must keep away from every evil, malice and backbiting. He must turn towards Allah whenever satanic impulses and base desires menace him.238[69] The righteous people of earlier times put their offspring on the habit of meditation at very young age. Allªama A¶hmad Rafªa'ee ***may Allah have mercy on him*** writes: "A person takes account of himself because he develops fear of Allah. Then, he is engaged in divine contemplation because of his habit of analysis. Thus, he is always with Allah."239[70]

Given this kind of upbringing, a child turns out clean hearted with a clear conscience. He is strong in faith and possesses excellent character. He is God-fearing and abstinent, and distinguished with humility.

It is essential for guardians, therefore, to enforce the Islamic spiritual training method.

Intellectual Link: When the child is intellectually conscious, we must impart to him religious and political teachings. Let the Qur'ªan be his manifesto and guideline and ***Shari'ah*** the basis of his set of rules and system of knowledge. He may learn Islamic history and study Islamic culture and his duties include propagation of Islam. Earlier in this book, while discussing intellectual upbringing, we had pointed out some goals that guardians must adopt. Here, we briefly speak of some of their other duties.

- Islam is a religion for all times and universal. Its principles are everlasting and are applicable anywhere and anytime.

- Our predecessors had attained highest honour and achieved progress because of Islam. They had fashioned their lives according to the dictates of the Qur'ªan.

234[65] ªAl Imrªan, 3:5.

235[66] Muslim.

236[67] Tirmizªi.

237[68] Tirmizªi.

238[69] al-A'rªaf, 7:201.

239[70] al-Burhªan-al-Mu'id.

- The light of Islam must be shown to the world. In spite of centuries having elapsed, it is yet a fountainhead of beneficence.

- The conspiracies of the enemies of Islam must be exposed. These include the intrigues of the crafty Jews, the treacherous imperialists, the heretical communists and the spiteful Christians. They wish to scratch out Islamic values, sow the seeds of atheism in Muslims and to engage them in debauchery. They hope thereby to subjugate the Muslims and take advantage of their lands and wealth.

- Muslims should know that they can regain their lost glory and honour by following Islamic principles. It was the means of honour in the past and it can be the means of honour again.

- The Muslims having distanced themselves from Allah and His ***Shari'ah*** find themselves left behind, divided into groups and play to the tune of the Imperialists.

- No matter how much the enemy may conspire, Islam alone will enjoy a bright future. A time will come when Khilªafat will again pursue the precepts of the Prophet and people will follow the teachings of Islam.240[71]

- We must counter the despondency that leads us to think ***what had to happen, has happened; effort is of no consequence now***. It is forbidden to despair. Those who adopt such an attitude commit a sin.241[72] He who says that Muslims have perished is the one who will perish utterly. Study history. You will find that after they had suffered a set-back, Allah brought them out triumphant. The Christians ruled over Muslim lands and the Masjid Aqsªa for a century. However, they were driven out in the battle of ***¶Ha¶t¶tºin*** by Sultan ¶Sala¶huddªin Ayyubªi. Muslims regained honour and respect. Then, we know that the Mughuls and the Tartars overwhelmed Muslims. Who could imagine that Muslims will regain honour? Who expected the brave ***Qa¶tz*** would be instrumental in the battle of ***ain jºalºut*** to pave the way for freedom for Islamic lands and honour for Muslims?

Educate your children by providing them reliable books. Do not give them books by non-Muslims. Another way to spur them towards Islam is to let them listen to sermons and lectures. Take them for Friday prayers to mosques where learned and righteous orators deliver sermons and pious Ulamªa lead the prayers seating them in a suitable place. Do not let them near vulgar people or visit theatres.

Social link: While discussing ***Responsibility for community training,*** we have mentioned that it is the duty of the guardian to mould his wards on the Islamic social etiquette. An excellent

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240[71] A¶hmad, Bazzªar, ¶Tayªalisªi.

241[72] al-A¶hzªab, 33:18-19.

social upbringing rests on four factors— psychological principles, respect for rights of others, attending to overall social etiquette, and fulfilling duties towards the community that include a fair criticism.

This will help develop the manners of the child. He will be inclined to fulfil his social duties. He will be psychologically perfected. He will assist in the building of a superior society and an ideal nation.

The guardian must keep his ward in a clean and sound social surrounding. He must teach him to keep himself in constant examination, to purify himself and strengthen his faith.

What society is best for a child to develop excellent qualities and be pious and exemplary? I think three things must be kept in mind to produce the desired result: (i) Place him under a saint or mentor, (ii) Give him good company, (iii) Busy him in missionary work and admit him with those whose task is the propagation of Islam.

(i) Place the child under a spiritual mentor or saint.

Doubtless, if a child is under the influence of a pious, righteous, learned and sincere saint, he will become perfect in faith and conduct. He will be knowledgeable and intellectual. He will be thorough in his endeavour for religion and its propagation. However, we must beware of false mentors and saints whose living is contrary to ***Shari'ah***. They present a wrong picture of Islam. They involve their followers in activities that are against the teachings of ***Shari'ah***. Sometimes, they stress on any one point only of Islam or they emphasise on purity of soul alone while they ignore other obligations. Sometimes, they present an outward picture of piety but they are no where near piety inwardly. Then, there are those who do not put in any effort for religious propagation. We must keep away from such people. Islam is a complete religion; it does not recognise piecemeal efforts. It requires outright, full-fledged participation.242[73]

A true mentor and perfect scholar is one who presents a complete picture of Islam in every field of his life. He is not the one who will conceal anything. He will not refrain from revealing the truth and will not shut his eyes on seeing evil. He will not lag behind in doing his duty. He will not bow down before a ruler or someone in position. He will not tow the line of an influential person. Such acts conflict with his disposition. He knows that a person who acts in this manner deserves the curse of Allah and the people.243[74] The Holy Prophet ***may blessings of Allah and peace be on him*** has warned him who conceals religious teachings to beware of the fire of Hell.244[75]

242[73] al-Baqarah, 2:85.

243[74] al-Baqarah, 2:159, 160 and 174.

244[75] ibn Maajah.

Ulamªa hold on Qur'ªan and ***sunnah***. Shaikh Abdul Qªadir Jilªanªi *may Allah be merciful to him* has said that ***An attitude that is not corroborated by Shari'ah is hypocrisy. Attain nearness to Allah through His Book and the Sunnah. Present yourself before Allah in such a manner that your hand is in the blessed hands of His messenger*** *may blessings of Allah and peace be on him*. ***It is an act of hypocrisy and veering off the course to forgo worship. It is an act of sin and disobedience to do that which is forbidden. A person does not absolve himself of his obligations at any time***.245[76]

¶Hazrat Sahl Tastarªi *may Allah be merciful to him* has said: ***Ulamºa base their procedure on seven principles. These are to strictly abide by the Qur`ºan, pursue the sunnah of the Prophet, consume lawful food, refrain from causing pain to others, avoid acts of sin, persist in repenting, and give others their rights***.246[77]

Imªam Abul ¶Hasan Shªazlªi *may Allah be merciful to him* has said: ***Give up your devotional practices if they run against the teachings of the Book of Allah and the sunnah of the Prophet. Hold on to the Book and sunnah unceasingly and convince yourself that Allah has provided you security in the Qur`ºan and the sunnah and not in divination or inspiration.***247[78]

Imam abªu Sa'ªid Khazzªar *may Allah be merciful to him* has said: ***Every unseen that is not compatible with its visible deed is fake***.248[79]

Shaikh Mu¶hiuddªin Arabªi *may Allah have mercy on him* has said: ***All followers of Tasawwuf are one in their belief that nothing may be termed lawful or unlawful apart from the rulings of Shari'ah. Allah does grant deep understanding of religion to His chosen slaves***.249[80]

The learned men of divine law ask us to beware of the pretenders. These cheats lay false claims to exemption from obeying Allah's commands and ***Shari'ah*** and interpret the Qur'ªan and ***A¶hºadºith*** incorrectly. Ulamªa prohibit us to attend the assemblies of these impostors.

¶Hazrat Abu Yazªid Bas¶tªamªi *may Allah be merciful to him* visited a person who had impersonated a ***wali*** but when he saw him spitting while yet facing the Qiblah, he withdrew from his company. Abu Yazªid said: ***When this man does not adhere to one of the etiquette prescribed by the Messenger of Allah, how do we expect him to be true to his claim? When you find someone performing miracles (even if he floats in air) do not be deceived unless you are***

245[76] *al-Fat¶h-ar-Rabbªanªi*, pp 29.

246[77] *at-Tasawwuf al-Islami wal Imªam ash-Sha'rªanªi*, pg. 70 - 75.

247[78] *at-Tasawwuf al-Islami*, pp. 70 - 75.

248[79] *at-Tasawwuf al-Islami*, pp. 70 - 75.

249[80] *at-Tasawwuf al-Islami*, pp. 70 - 75.

convinced that he obeys the injunctions, refrains from the prohibited, upholds the limits prescribed by Allah and follows the Shari'ah.250[81]

¶Hazrat Sahl *may Allah be merciful to him* advises us ***to shun the company of three types of persons. They are the unmindful tyrants, deceiving Qªarªis and ignorant Sªufªis***.251[82]

¶Hazrat Junaid *may Allah be merciful to him* has asserted that ***our religion is tied to Qur`ªan and sunnah. The entire creation has no choice but to follow the teachings of the Messenger of Allah*** *may Allah bless him and give him peace*.252[83]

Imªam Sha'rªanªi *may Allah be merciful to him* has written: ***he is ruined who ignores Shari'ah even for a moment***.253[84]

We now broach the subjects that call upon us to raise our voice for truth, to fight falsehood, to participate in ***Jihªad***, to propagate Islam, and to reform and teach.

When he took up the reformation of Muslims, Imªam Sanosªi Kabªir *may Allah be merciful to him* pursued the method of ***Tasawwuf***. It implies the highlighting of a factor of ***Shari'ah***, being kind and purifying the inner self. He enrolled people as his disciples. He prepared them. He set up khancahs254[85]. He imparted to them training on warfare. The result was that for over twenty years he bothered the Italians and vanquished them.255[86]

Ustªaz ¶Subrªi has written in ***Liwªa-ul-Islam***: ***The Sªufªis spread Islam to the different areas of the world***.

Shaikh Bakrªi *may Allah be merciful to him* had quoted the religious workers as saying that when they travelled to remote places in Africa they found that Sªufªis had arrived there before them and done much work. They were so thorough in their work that a Swedish Christian missionary team could not gain footing in Ethiopia, Sudan and Eriteria for forty years.

Shaikh Abul ¶Hasan Nadvªi writes about Shaikh Abdul Qªadir Jilªanªi *may Allah be merciful to them,* that about seventy thousand people used to attend his assembly. More than five thousand Jews and Christians embraced Islam at his hands. His disciples numbered over a thousand.

250[81] *Shara¶h al-¶Hakm,* 1-76.

251[82] *Shara¶h at-¶Tariqatu Mu¶hammadiyyah*, 1-175.

252[83] *at-Taqshªir*, pp. 19.

253[84] *al-yawªaqªit wal-jawªahir*.

254[85] religious communities, retreats or monasteries.

255[86] *Mujallah liwªa ul-Islam*, no. 12, Sha'bªan 1329.

Actually, he had kept his doors open for those wishing to become his disciples and to repent before Allah for their past doings. Thus, no one, besides Allah, knows the number of these people. He took care to appoint capable disciples to assist him. They were the people who were instrumental in disseminating Islam across the globe.256[87]

Shaikh Mu¶hammad Rªaghib at-Tibakh writes that among the remarkable achievements of Sªufªis is that when ***Jihºad*** is declared, they propel their disciples to participate in it. The response of the disciples is spontaneous and remarkable. Often the Sªufªis too take part in ***Jihºad***.257[88]

Shakib Arsalªan writes: ***the adherents of the Qºadri silsalah are brave preachers of Islam in West Africa. They propagate Islam by imparting education and by the means of trade. Through education and training, they let the children realise the salient features of Islam. Thereafter, they send the bright pupils for higher education to religious universities in Tripoli, Qairwºan,258[89] Fez and Egypt. Upon graduation, the students are able to tackle the mischief of the Christian missionaries.***

Shaikh Abdul Qªadir Jilªanªi ***may Allah be merciful to him*** was a prominent Sufi. He has a plethora of disciples and adherents. He was the one to eradicate ***Bid'ah*** among the Berbers.

Shaikh Abul ¶Hasan Shªazlªi ***may Allah be merciful to him*** brought Sufªism to western Africa. Syed Dar Qªa¶dªi is also from the Shªazlªi ***silsalah***. He created in his disciples a sense of honour and courage so that they spread his teachings to central western nations. The disciples of this ***silsalah*** were responsible for thwarting the French advance.

These, then, are the true, sincere, hard-working Ulamªa and Sªufªis. They supported worship with effort and ***jihºad***. They emphasised the rights of Allah and of fellow beings and saw to it that these rights were respected. They raised their voices, the voices of truth, against tyrants and oppressors. They stood up against the cunning colonists. They showed that Truth was linked to ***Shari'ah***, not to themselves, making it clear that they were, after all, mortal beings. They gave predominance to the injunctions of ***Shari'ah*** and considered themselves to be human beings. It is a fact, too, that none, apart from the Prophets, is sinless or innocent.

When they sensed that their students exceeded the limit of respect and honour being awarded them, they reproved them and guided them towards the correct path. They explained to them that no individual is innocent besides the Holy Prophets ***may blessings of Allah and peace be on them***.

256[87] *Rijªal-ul-fikr wa da'wat-ul-Islamiyyah*.

257[88] *ath-thiqªafat-ul-Islamiyyah*.

258[89] it is a city in Tunisia.

¶Hazrat Fazªil had secluded himself to be able to devote to worship. ¶Hazrat Abdullªah bin Mubªarak, who was then in Syria making preparations for ***jihºad***, composed a poem and sent it to the former. He wrote words to this effect:

O secluded one in the ¶Harmain! We're engaged in jihºad while you belittle worship. Our horses tire out in the field of warfare and our chests bleed. Fragrance of musk is for you; dust and mud for us!

On receiving this message, ¶Hazrat Fazªil said that his friend had spoken the truth and had favoured him thereby.

Therefore, connect your wards to righteous mentors who pay attention to deeds too. They will guide the children correctly. Do remember to avoid pretenders and fake spiritualists who are irreligious and covet worldly gains.

(ii) Provide him good company.

To give the child the benefit of good company of righteous people is a step towards imparting him sound training. It aids in perfecting him religiously and psychologically. It leaves him flawless in his social life and he is morally impeccable. Guardians must ensure that while he is in the guidance of a mentor, he is afforded too the company of pious and righteous people. If there is discordance in the two relationships, it would be harmful to the child in two ways. There will be disparity in training and guidance and blemish in his character and morals.

When, at the same time as being under the care of a pious mentor, the child is allowed to be with people who are not careful in observing Islamic values, he might fall in with them as he may not have developed a sound comprehension. He may follow in their footsteps and adopt their ideas. He will be in a difficult situation having to pick one of the two conflicting companies and approaches.

His character and moral upbringing will suffer. While his mentor and a righteous group of people impart to him a teaching and guidance that is quite in conflict with what his other companions advocate. He will tend to tread the easier path and shun the body of the correct people.

Therefore, we must select for our wards such companions who are themselves obedient to pious elders. Attention need be paid to four types of associations. These include the company at home, in the neighbourhood, in the mosque, and at school or place of work.

Obviously, at home one enjoys the company of relatives. This is the first relationship for a child. He imitates them. Youngsters in the house will follow the eldest child; if he is on the right path, he will lead his younger siblings along. He is an example for others. Keep the child away from disobedient brothers. If there are no children in the house, choose obedient children from outside the family to give company to your child.

Keep a watch on the places your child frequents in the neighbourhood. Do not let him move with ill-mannered boys. Find for him an ideal company that leads him to piety and righteousness.

Make him friendly with boys of his age and who are regular at their prayers and offer them in congregation at the mosque. A child who frequents the mosque will obey the commands of Allah. He may be counted upon to do good.

Some school teachers hold offensive ideologies. Protect your child from them and from misleading atheistic student unions. Pay particular attention to the surroundings of your daughters. Women are sentimental and easily misled. See that they are in the company of pious women.

Likewise, protect your child from irreligious people in factories and work places. Put them in the company of well mannered workers who are religious and noble.

The Qur'ªan and the Holy Prophet ***may blessings of Allah and peace be on him*** have given us detailed instructions on this subject.259[90]

(iii) Busy him in missionary work and admit him with those whose task is the propagation of Islam

When we keep the child in the company of people who have taken upon themselves the task of religious propagation, he too is kept busy and works for religious awareness. He will learn to be patient. He will tolerate those who pick fault with him in religious work.

How may this be done?

Psychological preparation: Point out to him the sad state of affairs in which we find Islam today. This is the result of bickering on fundamental principles and ideas. Political and economical differences are also its causes. Other causes are the malady of free thinking, the conspiracies of Christians, Jews, communists, colonists and the desperation that has overtaken Muslims. Explain to him this situation. Prepare him for religious work and ***jihªad***.

Cite examples. There are two types of examples from which you may quote.

One, such examples as remove depression and pessimism and give rise to optimism. Second, such examples as extol Muslims to be firm footed in spite of barriers that discourage them from religious activities.

259[90] al-Furqªan, 25:27-29, Qªaf, 50:27, az-Zukhruf, 43:67, Tirmizªi, Bukhªarªi, Muslim, ibn Asªakir.

We quote some historical examples of the first type.

When the Messenger of Allah died, there was confusion all over for some time. Some people renounced their Islam. Others repudiated some of its injunctions. On observing this, some people were depressed. However, ¶Hazrat Abu Bakr ***may Allah be pleased with him*** took a strong stand. He said: ***whoever disputes about ritual prayers and zakªat, I will wage a war against him. O Umar, is it that while you were brave in the Days of Ignorance, you have turned into a coward on affirming Islam?*** ¶Hazrat Umar ***may Allah be pleased with him*** affirmed that Allah had opened up Abu Bakr's heart for him. He was thus able to provide stability to Islam.

Again, who had thought that Muslims would recapture the territories they had lost during the Crusades? Allah gave them victory.

Who had imagined that Muslims will regain power once the Mughuls and Tartars had vanquished them? Allah gave them supremacy again.

Here are some examples of the second type.

While engaged in the propagation of Islam, the Messenger of Allah tolerated torture of varying degrees. He bore hardship but did not desert his companions. It is the same with people who are engaged in propagation of Islam throughout history that we may be proud of their sacrifices. It is for the guardians to teach their children to emulate them.

Point out the superiority of missionary work: It is the duty of the guardians to tell their wards that an immense reward awaits those who devote themselves to religious preaching. Those who invite others towards religious activity are the most excellent of all people. It is for this reason that they are termed ***the best of peoples ever raised up for mankind.***[260][91] They will be successful in this world and the next.261[92] There is none to compare with them in rank and station, honour and nobility, and moral rectitude.262[93] They are entitled to a further reward when those whom they had invited or reformed perform a noble deed; but, the reward of those who do the good act is not diminished.263[94] The reward on missionary work surpasses everything in this world.264[95]

260[91] ªAl-Imrªan, 3:110.

261[92] ªAl-Imrªan, 3:104.

262[93] as-Sijdah, 41:33.

263[94] Muslim, A¶s¶hªab-us-Sunan.

264[95] Bukhªarªi.

Principles of missionary work: Guardians must explain to their wards the principles of missionary work. We reproduce them here.

a) He must be conversant with the injunctions on what he bids and forbids. His act of enjoining an action or baring it must be in consonance with the basic principles of Islam and the laws of ***Shari'ah***.265[96]

b) His actions must be in conformity with his preaching. People will then heed him and respond to his call. It is very senseless of a person to preach to others but fail himself to observe the advice.266[97]

c) Our preacher must be careful in forbidding only such actions on which the Ulamªa are of one opinion as to its interdiction. If there is not an unanimity on the subject, people will be in doubt concerning it and a confusing situation may arise. It is more marked when the validity, or otherwise, of an affair has been decided by ***ijtihªad***.267[98]

d) Where it is necessary to prevent children doing evil, it must be done gradually so that the guardian may not have to face unpleasant and unforeseen results. He may advise and be solicitous. He may instil in them the fear of Allah. He may resort to oral strictness. When these steps fail, he may use the rod. This is the correct procedure. It is wisdom.268[99]

e) He must be mild-tempered and well-mannered. He will then rule over hearts and his listeners will heed him.269[100]

f) The missionary worker must tolerate hardships. He must not waiver or feel depressed when proud people are cruel to him or when the ignorant resort to tomfoolery.270[101]

Give practical shape to the guidance: The responsibilities of the guardian now shift. He oversees the child's social life and urges him to actively participate in propagation of Islam. It is his duty to link the child with a sincere and adept person engaged in this work. If the child is accustomed to this task at a very early age, as he grows up he will turn into an unblemished propagator. He will not miss any opportunity to give his call. If he errs at any time, the guardian may correct him tactfully.

265[96] az-Zumar, 39:9.

266[97] a¶s-¶Saff, 61:2-3, al-Baqarah, 2:44.

267[98]it is independent reasoning by Ulamªa and a major source of Islamic jurisprudence.

268[99] al-Baqarah, 2:229.

269[100] an-Na¶hl, 16:125.

270[101] Luqmªan, 31:17.

Physical exercise

Islam prescribes certain beneficial means to keep individuals physically fit and healthy. These include participation in ***jihªad***, military exercises and physical training. Islam brackets together practicability and clean sports. It conjoins the working of soul and body. It calls for the reformation of the soul and the training of the body.

When the child attains the age of understanding, it is the correct time to pay attention to his health and physique. He must use his spare time to such activities as keep him bodily fit, strengthen his limbs and leave him alert and agile. This is essential for these reasons:

- He has plenty of time on hand to devote to these activities.
- Engagement in these activities will protect him from many illnesses.
- At an early age he will be habituated to physical training and military duty pertaining to ***jihªad***.

Islam has laid stress on physical training and military exercises. The Qur'ªan commands us to be prepared for ***jihªad*** against the enemy.271[102] It tells us that a believer who is strong is better than the one who is weak.272[103] It scoffs at everything apart from ***zikr,*** preparation for ***jihªad*** and a man's amusing his wife.273[104] It says that archery strengthens.274[105]

¶Hazrat Umar had commanded that people learn archery, swimming and horsemanship. The Holy Prophet ***may blessings of Allah and peace be on him*** had permitted jousting or tilting with lances.275[106]

Once, when the Prophet passed by the archers of the tribe of Aslam, he said: ***O Children of Ismªa'ªil, practice archery. Your grandfather was an archer. You take up archery, while I team-up with the other side.*** This group suspended its activity. He asked them the reason for their suspension of sports. They pleaded how could they continue in the game when he was on the other side. Our beloved Prophet replied:

You too carry on with your bowmanship. I am will you, all!276[107]

271[102] al-Anfªal, 8:60.

272[103] Muslim.

273[104] ¶Tabarªanªi.

274[105] Muslim.

275[106] Bukhªarªi and Muslim.

Once, the Holy Prophet had competed with Aishah in a race.277[108] He had wrestled too with ¶Hazrat Rukªana and thrown him down.278[109] He termed archery better than swimming. He is known to have arranged a race of she-camels.279[110]

We know, then, that Islam permits sports that are based on exercise and training that aid in ***jihªad*** so that Muslims adopt means to victory and predominance over their enemies and gain individual and collective strength according to the dictates of Allah. On observing this state of preparedness, the enemy will foresee his fate even before he contemplates a venture.

However, the child will benefit from physical training only when he pursues the procedure prescribed by Islam. Some of them are given here.

- ***Create an equipoise***. It is improper that a child devote himself to exercises and physical training but ignore his duties and liabilities. It is wrong that while he apportion all his time to physical training and sports, he omit his obligatory worship, education, duty to parents and religious assignments. Therefore, let him observe a balance between different sectors demanded of him.

- ***Similarly, the limits set by Allah must not be bypassed during physical and military exercises***. The dress must cover the portion of the body from the navel to the knees. The uncovering of this portion of the body is sinful.280[111] Thus, if a guardian asks the child to don on shorts that uncover his knees or thighs or a portion over it, both of them commit a sin. Besides, the place selected for this purpose must not be such as to raise eye-brows. There may no possibility of sin being committed there.281[112] Males and females must not swim or engage in boating at one place, or where intoxicants are served. Further, betting and other unlawful means must not be employed to promote interest in exercises.282[113] However, we may encourage the competitors in two ways. (i) The competition may be a means to mock warfare or ***jihªad***. (ii) Prizes offered should not originate from the competitors. A non-competitor may offer prizes but if it is understood by the competitors that the prizes

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276[107] A¶hmad, Bukhªarªi.

277[108] A¶hmad, abªu Dªawood.

278[109] abªu Dªawood.

279[110] A¶hmad and Bukhªarªi.

280[111] abªu Dªawood, Dªar Qu¶tnªi, ¶Hªakim, Bazzªar, Bukhªarªi, A¶hmad.

281[112] Bukhªarªi and Muslim.

282[113] abªu Dªawood, Tirmizªi, Nasªaªi, ibn Mªajah, A¶hmad.

assigned to each of them will go to the winner then it is a form of gambling and thus unlawful.283[114]

- ***Generate pure intention and sincerity.*** Let the child know that the training and drilling will strengthen him and make him healthy and it is expected of him to discharge his duties, on attaining maturity, faithfully and sincerely for the sake of Allah. He may reveal his strength to the enemy in pursuance of the directives of the Prophet. He will thus fulfil the command of Allah.284[115] He will be a loyal soldier of Islam. Guardians must train their wards to spend their entire life sincerely aiming to seek the pleasure of Allah.

Second basic rule: How to warn and alert?

This is one of the rules that aim at cleansing the child's mind of repugnant thoughts and at strengthening his faith and mental outlook. He is placed in a position from where he can recognise misleading concepts and the people behind such ideas. He then avoids them. When the guardian constantly reminds his ward of the pitfalls, it creates in him an utter dislike for obnoxious notions. He keeps aloof of wayward people. He is protected from mischief and disbelief.

The Noble Qur'ªan abounds with verses calling upon believers to shun mischief and offensive behaviour. Numerous ***A¶hªadªith*** also accentuate this aspect. Here, we pointed out some of the detestable conduct:

~ stinginess, ~ killing children from fear of poverty,

~ adultery and fornication, ~ murder,

~ usurpation of the property of an orphan,

~ dishonouring a covenant,

~ arrogance, ~ committing perjury,

~ administering or extracting oath during business dealings,

~ distrust, ~ prying,

~ trying to outdo one another, ~ malice,

~ severing of relations, ~ laughing too much,

~ bad company, ~ forgery,

283[114] A¶hmad.

284[115] al-Anfªal, 8:60.

~ cruelty, ~ shamelessness.285[116]

This method of alerting the children is not novel, or discovered by later day guardians; it is suggested in the Noble Qur'ªan and the ***A¶hªadªith***.286[117] Some of the significant ones are discussed here.

Warn against apostasy.

Ruddat (apostasy) is the term applied to a Muslim giving up his faith and adopting another religion. There are various forms of apostasy. These include the slogans that call upon a Muslim to desist from regarding Allah as worthy of worship or adopting Islam as his religion. There are different situations:

- It is narrow-minded to adopt a nationalist approach. A severe warning is given to a person who takes up a nationalist approach.287[118] It is mean to promote nationalist views and to make nationalism one's goal,288[119] to work for the supremacy of the nation and to venerate it in preference to belief in Allah and adherence to ***Shari'ah***. However, if one aims to seek the pleasure of Allah and impose His commands, and defend the lands of Islam and its honour and wealth, then his approach is regarded as a form of worship. A person who practices these principles is a ***mujªahid*** and the one who is martyred in this cause is a ***shaheed***.289[120]

- It is apostasy, too, to work for humanity alone not seeking the pleasure of Allah. It is a Masonic approach and is fanned by Jews. Thus, any idea put forward by a Muslim, not motivated by a desire to seek the pleasure of Allah and supremacy of Islam, smacks of ignorance. The one who advocates this idea is an apostate and outside the folds of Islam no matter how high claims he may lay to belief and Islam.

- Again, it is apostasy to befriend, love and obey anyone besides Allah.290[121]

285[116] al-Israª`, 17:22, 29, 31, 32, 34, 36 to 38, A¶hmad, Tirmizªi, Nasªaªi, ibn Mªajah, abªu Dªawood, Muslim, Bukhªarªi, ibn ¶Hibbªan, ¶Hªakim.

286[117] al-Israª`, 17:19, A¶s¶hªab-us-Sunan, ibn-¶Hibbªan.

287[118] abªu Dªawood.

288[119] an-Nisªa`, 4:66.

289[120] abªu Dªawood.

290[121] al-Mªa`idah, 5:44 & 51, at-Tawbah, 9:33, al-Jathiyah, 45:18, A¶hmad, Tirmizªi, ibn Jarªir.

- A dislike for any command of Islam is also apostasy. Examples of this are aversion to the veil of women, to fasting or to any other feature of Islam.291[122]

- The playing down or making fun of any of the features of Islam is also an act of apostasy.292[123]

- Other acts of apostasy are to declare lawful what Allah has forbidden,293[124] affirm some dogmas of Islam and reject others. For example, one may obey its commands of worship but deny its administrative laws294[125] or submit to the rules of the Qur'ªan but reject the ***Sunnah*** and the ***A¶hºadºith***.295[126] It is not possible to obey the Qur'ªan and at the same time to disobey the ***Sunnah*** or obey Allah and not His Prophet ***may blessings of Allah and peace be on him***.296[127] Obedience to the Holy Prophet ***may blessings of Allah and peace be on him*** is essential.297[128] Clearly, it is defection to rebuff an instruction of the beloved Prophet or make fun of it.298[129]

- Likewise, it is to apostate to rebuff a manifest deed and take up a symbolic action that is contradictory to the manifest deed.299[130] It is to stray off the right path to pursue the verses of the Qur'ªan that are allegorical and overlook the verses that are basic aiming thereby to promote strife.300[131]

- Again, it is an apostate whose concept of Allah is vague. For instance, it is wrong to imagine transmigration of Allah in any one of His creation or to advocate trinity or to impute

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291[122] Mu¶hammad, 47:8, 9.

292[123] at-Tawbah, 9:64-66,

293[124] an-Na¶hl, 16:116, 117.

294[125] al-Baqarah, 2:85.

295[126] an-Nisªa`, 4:65.

296[127] Tirmizªi, abªu Dªawood, ibn Mªajah.

297[128] al-¶Hashr, 59:7.

298[129] al-¶Hujurªat, 49:2.

299[130] Yªusuf, 12:2, ar-Ra'd, 13:37.

300[131] ªAl Imrªan, 3:7, 8.

children to Him or to describe Him with qualities that are not worthy of Him because He is Pure and free from all defects.301[132]

The Holy Prophet has cautioned us of a time when apostasy will be very common — ***a person, who is a believer in the morning, will turn a non-believer in the evening; a believer in the evening will become an infidel in the morning***.302[133]

Then, warn against atheism.

Il¶hªad or atheism is denial of the existence of Allah, of the ***Shari'ah*** of the Prophets and of divine revelation. ***Il¶hªad*** is not only a kind of apostasy but it is worse than that. It is a full-fledged system forming the base of many a government. The stooges of such governments are dispersed over different places and openly preach their doctrine. They are not ashamed to reject religion and the Prophets. They follow the teachings of Marx and Lenin. Their methods of dispensing atheistic teachings are varied. Sometimes they don Marxist clothing and claim that the Holy Prophet ***may blessings of Allah and peace be on him*** advanced socialism, placed the rich and the poor on one platform and abolished monarchy. Sometimes, they argue that communism is not different from the fundamental principles of Islam. At times, they ask, "How does adoption of communism preclude us from being Muslims?" Among their arguments is that religion does not concern with politics and economics so these must not be grouped together. There are times, too, when they reject outright the existence of God and describe life as a materialistic affair and religion an intoxicant for nations.

Marxism varies according to situation and state of every society shifting from ideology to ideology, pursuing the theory of Darwin or Freud. Once a person falls prey to them, he cannot extricate himself again. He becomes irreligious and does not believe in Allah or the Messenger. He becomes one of whom the Qur'ªan has called a cursed people.303[134]

Although ***Il¶hªad*** is classified as apostasy, it is more damaging to an individual than any other type of apostasy. It blots out the sense of responsibility in an apostate who no longer enjoys faith in the unseen or spirit of superior moral deeds. He lives like an animal without sense of purpose. We find mention of such sinful and evil persons in the Noble Qur'ªan304[135] as living a blind, savage and unrestricted life.305[136]

301[132] al-An'ªam, 6:103, ash-Shªurªa, 42:11, az-Zukhruf, 43:15. Al-Mªa`idah, 5:17, 64, 73, 180, Maryam, 19:88-91.

302[133] ¶Tabarªanªi, ibn Mªajah, ªAl Imrªan, 3:8.

303[134] Mu¶hammad, 47:23-38.

304[135] al-Jathiyah, 45:24.

305[136] al'-A'rªaf, 7:179, Mu¶hammad, 47:12, al-¶Hijr, 15:3.

Islam has taken a very severe and final stand on the issues of apostasy and atheism. It has prescribed the punishment of murder for him who deserts his religion.306[137] However, he should be allowed three days during which the Ulamªa may convince him of the truth of Islam and the fallacy of his doubts; if he remains unmoved, he may be beheaded. Further, if the apostates join together into a force, then the Muslim state must wage war on them. ¶Hazrat Abu Bakr did so against the apostates of his time and Khalifah Abbªasi had tackled Maqna‘ the claimant to divine powers.

The reasons for subjugating them to this punishment are given below:

• It will deter weak-minded people from toeing their line.

• It will dissuade hypocrites from embracing Islam aiming to reject it later so that they may attract others to apostasy and cause confusion within Islam.

• Infidels may not gain strength and threat Muslims.

I present to you some examples from history that you may realise the gravity of apostasy and the conspiracies of apostates and the damage they may cause to the Muslims.

Communist China and Russia wiped out sixteen million Muslims at the rate of a million a year.

In Muslim Turkistan, within China, the Chinese surpassed the Tartars in acts of cruelty and barbarism. They cast a Muslim leader into a pit along the main thoroughfare. Then, they compelled the Muslim subjects to defile him. This continued for three days during which he expired.

Communist Yugoslavia has been torturous to its Muslims. A million Muslims have been killed. The annihilation continues to this day. They thrust Muslims, men and women, through meat mincers leaving no trace of them.

Violence is seen in every communist country. The Qur‘ªan has spoken of these evil people.307[138]

Guardians must adopt means to prevent their children from falling into the trap of apostates and atheists.

Preserve the child from unlawful pastime and sports. In the lines that follow we identify some of the sports and pastimes that are unlawful. The underlying principle behind outlawing them

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306[137] Bukhªarªi and Muslim, A¶hmad.

307[138] at-Tawbah, 9:8, 10.

is their evil effect on an individual's character, on the economy of the society, on the distribution of wealth and power, on the nobility of the ***Ummah***, and on the life and status of the family.

- Checkers or draughts. This game was patronised by the Shah of Iran, Ardeshir bin Bªabuk. It is unlawful to play it irrespective of whether there is a bet behind it or it is played merely to enjoy and while away time. The player of this game is said to be disobedient and is as if he has dipped his hands in the blood of swine.308[139] Even if there is no impetus of a wager behind it, time, nevertheless, is frittered away and this may have prevented the player from meeting his religious obligations. If a bet is placed, then the whole affair is gambling. A Muslim does not squander his time. He takes advantage of his worldly life and puts in purposeful effort and fulfils his duties. On the Day of Resurrection, one of the questions that will be asked will concern the use to which time was put.309[140]

- Songs and Music. It is also unlawful to listen to songs accompanied by music even if the song itself may be permissible. Songs are unlawful, too, when they are vulgar or excite sexual desire, describe any particular woman, or invite to the custom of the unbelievers and misleading acts and beliefs. On the Day of Judgement, molten lead will be poured into the ears of the listeners of songs.310[141] The act of listening to songs opens the door to trials for the listener311[142] that might include the disfiguring of faces.312[143] It is permissible to listen to such verses or poetry as are read by a male and are meaningful, knowledgeable or reforming and are not accompanied by music. We may read poetry or lullabies to speed up camels and lull children to sleep. We may recite and hear verses that describe nature, its trees, gardens and rivers provided music is not played along and a beardless boy or a woman does not recite these to strangers. It is unlawful to use musical instruments and to listen to them. The Holy Prophet was commanded to disband flute and musical instruments.313[144] He has foreseen already that people of his ***Ummah*** will drink wine and alcohol and sing and listen to songs.314[145] The wisdom behind this prohibition is to protect a person from turning forgetful of his obligations, becoming lethargic and evil. Indeed this will be his fate if he persists in listening to obscene songs, attending indecent gatherings and sees vulgar women and intoxicated men dancing there. When a Muslim is secure from these

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308[139] Muslim, A¶hmad, abªu Dªawood, ibn Mªajah and Mªalik.

309[140] ¶Hªakim.

310[141] ibn Asªakir and ibn ¶Su¶srªi.

311[142] Tirmizªi.

312[143] Musaddad and ibn ¶Hibbªan.

313[144] A¶hmad, ibn Mªani‘, al-Hªarith.

314[145] Bukhªarªi, A¶hmad, ibn Mªajah.

evils, he attains heights of honour and glory. However, when he takes up these vile habits, he traps himself into the quicksand of shame and dishonour.

• Cinema and theatre. Radio, television, cinema and related evils are significant achievements of the twentieth century materialistic progress. Some of them may be used for the benefit of mankind. These are those two-edged weapons that may be employed for the good or bad of humanity. However, we observe that they are invariably put to evil use to spread vulgarity and debauchery. Rather, the cinema and television have been in the forefront in promoting evil, lewdness, adultery and unrestricted life.

The edict on frequenting cinema, night clubs, etc.

We must remember that ***Shari'ah*** aims at protecting honour, respect and lineage. Cinemas and other places or pastime of the same category have an opposite influence and play havoc with character and manners of people. These activities incite sexual desires and lure towards unlawful actions. At such places, people sing vulgar songs and dance in a near naked state. It is unlawful and very sinful to go to these places or engage in such activities. It invites the displeasure of Allah and His Messenger. We learn from a ***¶hadªith***: Do not harm others and do not let harm befall you.315[146]

If we ponder over it, we will see that this is a conspiracy of the Jews to corrupt the character of the Muslims and overwhelm them. Freud's scheme has been narrated earlier. The Jews use the communication media to damage character. The thirteenth Protocol calls upon Jews to promote sports and pastimes among their enemies so that they do not discover any new method against Jews. They may be kept unmindful through physical training or exercises. Their strength and power of concentration may be damaged. They will then toe the Jewish line and Jews may then dictate to them. Jews will employ agents to achieve this objective and these agents will be from the very people who are targeted.

Guardians must keep their wards away from the places and activities that destroy character and manner.

How is wrong to watch religious and corrective programmes on the television?

It is wrong to watch television or go to a cinema house even if the movies are corrective in nature. The reasons are explained in the following lines.

In these programmes men and women work together. Islam has forbidden this.

While depicting historical events, women are shown in inciting dresses. They re-enact provocative dances with enticing songs of the Days of Ignorance. Islam has declared them

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315[146] Mªalik, ibn Mªajah, Dªar Qu¶tnªi.

unlawful. Normally, obscene and unmannerly behaviour is witnessed at such places. It is unlawful for a Muslim to visit doubtful and blameworthy places. They have a gradual pull on a man. He may feel shy when going there the first few times but soon the shyness wears out and he becomes immodestly bold.

As far as the recital of the Qur'ªan is concerned —or the presentation of news and advantageous scholarly subjects—, this is only an eyewash hiding behind it the obscene subjects. Besides, who benefits from them? Who is it that will bind himself to viewing limited programmes and shun the obscene ones? Suppose he is of this type, can he assure that his children will not misuse the appliance behind his back? He is responsible for the behaviour of his household folk and answerable for them. Often the head of the family shuts off the television when an undesirable programme is shown, but his wife or children demur. There is friction. Then they quarrel. It may lead to divorce. Therefore, it is impossible to pick out corrective programmes from the television or any other media and restrict oneself to that.

Thus, where it is necessary for a Muslim to preserve the honour and glory of his religion, it is binding on him to save his family and home from an unhealthy atmosphere. He must disallow the Satanic devices from his home. There is nothing more damaging to the honour, morals and nobility of a people than going to the cinema house or watching television.

Some people acquire a television set that their family members may not go to the cinema house or other disagreeable places. This is a very feeble argument. An evil cannot be removed by another evil. The harm that a television set causes is greater than the harm that one suffers on visiting disagreeable places. The latter is limited in time and restricted to a few people, the former causes a continuous damage to every member of the household. Young or old, good or bad, man or woman —all are victims in their own homes. It gives rise to grave social evils and is very damaging to the morals. People keep awake late in the night. Men and women, boys and girls sit together to watch and enjoy it. Often the results are regrettable and lead to bloodshed. The argument to procure a television set is rejected. Further, watching the television is harmful to the health. Eyesight weakens. There are instances of a man being infatuated with girls on the screen. Senses turn obscure. Children do not take interest in studies and their ability to memorise is lessened. They are not quick to understand and think. Those who buy these appliances feel no compunction how they have acquired the money to buy them.

Gambling.

Islam brackets all forms of gambling with unlawful sports and pastimes. Betting includes every such game that involves two groups of players, one of them is a loser and the other is lucky to win. The Noble Qur'ªan has declared it unlawful.316[147] The wisdom behind the ban on gambling is brought about in this argument. Slowly gambling grows into a habit so that the

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316[147] al-Mªa`idah, 5:90-91.

habitual gambler gives up manual effort to earn his livelihood. He lives on hope and fancy. Many a happy household is destroyed because of this attitude. Well-to-do people tumble to poverty. The honourable suffer debasement. It causes envy and jealousy among close people. A gambler is unmindful of his ritual prayers, remembrance of Allah and other pious deeds. He develops evil habits. The Holy Prophet ***may blessings of Allah and peace be on him*** said on seeing people play checkers or draughts, "Their hearts are inattentive and their tongues are occupied in lewd jabber and speaking lies".317[148]

Gambling and playing games of chance are the worst forms of sin. They eat away into one's time and labour. A gambler becomes lazy and obscure. He shuns lawful occupation. He is prone towards criminal activity. He turns restless and suffers from many illnesses. His nerves are wrecked and he may become mad or commit suicide. Often, he imperils his honour and the honour of his country.

Prize bonds and prize tickets are a form of gambling and, therefore, unlawful. This pronouncement does not change even if a scheme of the prizes is promoted by a welfare organisation or an individual. It is essential that we follow a lawful course even to achieve a pious ambition. It is a Jewish mentality to overlook the need of legality in welfare cases. Just as we may not steal or plunder to attain a pious ambition, we cannot condone the prize schemes to promote this purpose.

To wager a bet in sports —no matter what game it be— is the same thing as to gamble. However, those games are exceptions that are played as a part of military exercises to keep the forces prepared and alert. ***Shari'ah*** permits betting in the use of modern weaponry provided the prize is offered by a non-participant, or by one of the players, not both.318[149] However, if it is pre-arranged that both prizes will go to the winner, then the whole thing is understood to be a bet and becomes unlawful. Horses in a racing organised on these terms are said to be the horses of the devil. But, it is lawful if a third party offers the prizes and the aim is to boost the moral of the participants and prepare them for warfare. Such a third party may be the government itself, any of its ministries or any other patron.319[150]

Islam has declared some sports as illicit because they have an injurious influence on the spiritual, moral or social life of an individual or a society. Some other sports, it has declared lawful allowing for the needs of Muslims to enjoy themselves and keep alert and strong. They may put in some practice for ***jihªad***. We have the permission of the Holy Prophet ***may blessings of***

317[148] Bayhaqªi

318[149] A¶s¶hªab-us-Sunan and A¶hmad.

319[150] A¶hmad.

Allah and peace be on him to take part in such sports that we may amuse ourselves and enjoy a delightful disposition.320[151]

Sports that are Permitted.

Competitive racing.

The companions *may Allah be pleased with them* vied with each other in racing events. The Prophet did not object to this activity. In fact, he too competed with ¶Hazrat Aishah in this sports.321[152]

Wrestling.

The Prophet wrestled with ¶Hazrat Rukªana and knocked him down many times.322[153]

Archery.

When the Prophet observed people engaged in archery, he encouraged them. “Carry on,” he would say, “I am with you!” However, we may not aim at animals as part of practice of this sports. A curse descends on the persons who do so.323[154] Also, we may not make animals fight each other.324[155]

Lancing and Javelin Throwing.

The Prophet *may Allah bless him and give him peace* allowed some people from Ethiopia to play javelin throwing in a portion of the Masjid Nabavi. He let Aishah *may Allah be pleased with her* see the game.

Horse riding.

Equestrian competition and training horses are not disallowed sports and do not fall under the category of carelessness.325[156]

320[151] Bukhªarªi.

321[152] A¶hmad, abªu Dªawood.

322[153] abªu Dªawood.

323[154] Bukhªarªi and Muslim.

324[155] abªu Dªawood, Tirmizªi.

325[156] ¶Tabarªanªi.

Hunting.

It is lawful to hunt flying birds and land animals.326[157] However, we may hunt with a sword, a spear or an arrow — a weapon that inflicts injury327[158] — or by trained beasts or hunting birds.328[159] We must not hunt an animal merely for enjoyment and no other reason whatever. The purpose of the hunt must be to eat the meat or to derive a benefit therefrom.329[160] We may not hunt, too, when we are in the state of a ***muhrim***, having tied the ***ihrªam*** of ***¶Hajj*** or ***Umrah***.330[161] The weapon used for hunting must be one that penetrates or injures. It is illicit to hunt by applying pressure or by jerking. Thus an animal killed by a gun, pistol or rifle will be unlawful.331[162] The hunter must pronounce the name of Allah when releasing the weapon or the hounds or birds of prey332[163] otherwise, according to the ¶Hanafªis, the animal is not lawful. If the animal falls down into a pool of water and it is retrieved unalive, it is unlawful to eat it because it may have died of suffocation in the water.333[164]

Desist from blind imitation.

Blind imitation, or copying others without understanding, is not correct. It is a sign of spiritual and psychological bankruptcy and lack of confidence in oneself. An individual who apes others blindly disappears into the personality of his idol and yields to the trials of the temporal life. He lives an arrogant life. He pays too much attention to his get up —dress and personal cosmetic. He takes on libertarian ideas practised around him. When this malady takes over a nation as a whole, destruction and annihilation become their destiny. They lose the basic factors of existence because they are an ungrateful and a disobedient people.

When General de Gaulle became the head of his government, he asked the chief his police force to forthwith disband centres of sinful activity. The engagement of the French in evil habits was cited among the reasons of the debacle of France in the second world war.

326[157] al-Mªa`idah, 5:96.

327[158] al-Mªa`idah, 5:14.

328[159] al-Mªa`idah, 5:4.

329[160] Nasªaªi, ibn ¶Hibbªan.

330[161] al-Mªa`idah, 5:96.

331[162] Bukhªarªi and Muslim.

332[163] al-Mªa`idah, 5:4.

333[164] Bukhªarªi and Muslim.

Those who heedlessly imitate the lives of others are unable to meet their obligations and duties or to participate in economical and cultural progress. They suffer from a weakening memory. They wreck their personality and conduct. They forfeit their identity. There are other side effects of this tendency like rise of different illnesses and degradation of honour and morality.

Islam rejects outright blind imitation of other people. A ***¶hadºith*** declares that such people are outside the fold of Islam334[165] and that they are with those whom they emulate.335[166] A curse is declared on women who take up the appearance and style of men and on men who adopt feminine behaviour.336[167] The command is to distinguish our behaviour and living from other people.337[168] It is wrong to be a truckler, a yes-man or a servile follower.338[169] Muslims must not adopt, without deliberation, the character, manners, habits and dress of other people. However, the Ulamªa are unanimous in declaring lawful the pursuance of studies in modern sciences, medicine, engineering and physics, and current atomic and warfare techniques and means.339[170]

Behaviour that women take after insensibly.

- In their imitation of alien behaviour, many women emerge in public in revealing dresses; their physical features are very obvious. Such women will not go to Heaven or catch a whiff of its fragrance.340[171]

- They don black dress on a death or at times of distress mirroring the Christians or the Shia‘.

- On occasions of marriage and festivity, they sing songs and dance copying non-Muslims.

- They take oath on others beside Allah.

- They meet their brothers-in-law or cousins unveiled with their heads uncovered.

334[165] Tirmizªi.

335[166] A¶hmad, abªu Dªawood.

336[167] Bukhªarªi, abªu Dªawood, Tirmizªi.

337[168] Bukhªarªi and Muslim.

338[169] Tirmizªi.

339[170] al-Anfªal, 8:60, Tirmizªi, Askarªi.

340[171] Muslim.

• Boys take a fancy to the guise of girls and copy their gait too. They wear long hair in the feminine manner.

Guardians must not let their children do so.

Warn against wicked companions.

One of the main causes of deviation among children is an evil company. If the child is slow to pick up and lacks proper moral upbringing, the effect of an immoral company is more pronounced.

Therefore, keep your children away from wicked and evil friends so that they remain upright.

Warn against immodesty and bad manners.

As parents and guardians, it is your duty to tell your children of the damaging results of these habits. Some of these are:

? lying ? tale bearing ? abusing ? licentiousness ? cigarette smoking ? masturbation ? taking narcotics ? using intoxicants ? adultery and sodomy.

If guardians are lax in supervision, the children will be ruined and there will be no hope of reforming them.

Warn against unlawful acts.

Restrain your wards from pursuing the forbidden and unlawful. The Ulamªa define ***¶harªam*** (unlawful) as an act which ***Shari'ah*** has commanded us in strict terms to reject and has described the doer of it as liable to punishment in this world or the next. Examples of unlawful acts are murder, adultery, drinking wine, gambling, seizing the property of an orphan or giving less measure while weighing. Guardians must accustom their children at an early stage to fulfil their duties and to stay away from the unlawful. Teach them the injunctions of the lawful and the unlawful so that they take these things in their stride and be safe from Hell-Fire.341[172] Remember, only that is lawful what Allah has allowed and all that is unlawful that He has forbidden. A ruling by man cannot turn the lawful into unlawful or the other way about; a person who holds a contrary opinion is irreligious and an atheist. He who obeys such a person is also a criminal.342[173] The Jews and Christians delegated power and authority to their monks and popes to declare the unlawful as lawful and the lawful as forbidden. The Noble Qur'ªan has censured these people.343[174] They hold obedience to these

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341[172] ibn Jarªir and ibn Munzir.

342[173] ash-Shªurªa, 42:21.

343[174] at Tawbah, 9:31.

religious men as a form of worship but what they hold is an unlawful belief.344[175] Those polytheists, who overrule the injunctions of Allah and declare a thing lawful and another unlawful to suit their whims, are looked down upon.345[176] Therefore, make it very clear to him that only Allah does decree what is lawful and what is unlawful.346[177] We list below the forbidden food and deeds.

The unlawful food and drink.

? These foods are unlawful:

- A dead animal,
- Blood,
- Pork or the flesh of swine,
- An animal on which a name of other than Allah is called at the time of sacrifice,
- An unslaughtered animal,
- An animal that is killed by jerking or strangling,
- An animal that has fallen from a height,
- An animal that is gored to death,
- An animal that another wild animal has eaten,
- An animal that is sacrificed in the name of idols.347[178]

(i) A dead animal or bird is one that has died its natural death. It may have been suffering from a chronic disease for a long time or may have acquired it recently or may have consumed some poisonous substance. Therefore, its meat may be harmful to eat.

(ii) By instinct, blood is repulsive. It houses germs. Like the dead animal, it is also harmful and injurious to health.

(iii) The flesh of swine is inherently unclean and unhealthy. A peculiar worm that infects the stomach of the eater disturbs the digestive system; swine flesh is slow to digest. It has a side-effect too on its users and people who eat swine flesh become shameless and dishonourable.

(iv) An animal that is slaughtered at the altar, or on which a name is invoked beside that of Allah, is unlawful.

344[175] Tirmizªi.

345[176] Yªunus, 10:59.

346[177] al-An‘ªam, 6:119.

347[178] al-Mªa`idah, 5:3.

(v) Carrion, or dead animals, include an animal that:

- Has been strangled to death or has strangled itself to death,
- Is killed by jerking or twitching,
- Is killed by continuous beating by stick,
- Has died from a headlong fall,
- Is killed by the horns of another animal,
- Has died because a wild beast had eaten it partially.

(vi) However, any of these animals is lawful if it is found alive and sacrificed in a legal way.

(vii) ***Shari'ah*** has excluded a dead fish and a dead locust from the list of unlawful animals. It has also excluded liver or animal's vitals and spleen from unlawful blood.348[179]

(viii) If a person has nothing else to eat and he is under constraint and in a helpless situation, faced with the prospect of having to eat a dead animal then he may do so subject to two conditions. He must remember that this exemption is allowed to save a human life.

- There must not be an element of enjoyment and tastefulness in this exercise

- He may eat only that much as is barely necessary for survival.349[180]

? These are also unlawful to eat:

- Donkeys
- Savage beasts
- Lions, leopards, panthers and wolf, etc.
- Birds that tear up with their claws
- Vultures, hawks, falcons and eagles.350[181]
- However, if the animal or bird is sacrificed according to ***Shari'ah***, its hide is regarded as pure and may be put to beneficial use without tanning it.

? An animal that is not sacrificed in an Islamic way is also unlawful. The examples under this category are an animal that is slaughtered

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348[179] Shªafa'ªi, A¶hmad, ibn Mªajah, Dªar Qu¶tnªi, ¶Hªakim.

349[180] al-Baqarah, 2:173.

350[181] Bukhªarªi and Muslim.

- By electric shock
- By an atheist
- By a fire-worshipper
- By an idolater

The correct method of sacrifice is to lay down the animal, or keep it standing, and use a sharp edged weapon in such a way that blood flows out and the veins are cut. The cut is applied on the throat so that the two thick veins around the alimentary canal and the trachea in the neck are severed but if it is difficult to apply a cut at this particular place, then the rule is relaxed. It is seen in this peculiar case where an animal has fallen down in a well, or the owner finds it difficult to control his camel, or a wild beast has attacked it and it is necessary to shoot it with an arrow. Under such circumstances, the owner may follow the procedure of hunting. It will be enough for him to inflict a wound on any part of the animal with a sharp edged weapon. It will be lawful then to partake of it. However, if it is found out, later on, that the animal had died even before it was injured, then it is unlawful to eat it.

When sacrificing an animal, invoke the name of Allah over it.351[182] The person who sacrifices the animal must be a Muslim or one from the people of the Book, that is, a Jew or a Christian because they are closer to the Muslims. The animal is unlawful if the person who sacrifices it is an atheist, not a follower of any religion, Zoroastrian, idolater, or a follower of an evil creed. However, if the Jew or Christian calls upon the name of ¶Hazrat Uzair or ¶Hazrat ªIsªa ***may peace be on them*** then the animal is unlawful.

An animal that is sacrificed by jerk or twisting or strangulation is unlawful. So is the one sacrificed by a person who does not profess any religion. In the same category is a sacrifice in an unIslamic way and packed in tins by the atheist countries.

Ghee derived from fat or milk of swine is illicit.

However, in the opinion of all the Ulamªa, imported fish is lawful because if a fish has not died a natural death it is lawful.352[183]

Use of wine and narcotics.

Ulamªa agree that wine and narcotics are illicit. We have mentioned this before while discussing the responsibility of physical training. Let us now look at the ruling for a beverage that is prepared from substances other than grapes or dates. We deduce from the traditions

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351[182] al-An‘ªam, 6:118, 121, Bukhªarªi and Muslim.

352[183] Bukhªarªi and Muslim.

the same edict that this kind of wine is also unlawful.353[184] Thus, any drink that intoxicates and benumbs the senses whether it is prepared from fruit, barley or any other ingredient or substance, is unlawful like wine.354[185] An intoxicant is unlawful irrespective of its quantity — be it less or more.355[186] The Prophet has prohibited the sale or purchase of wine and the trading in it in any form even the dealing with a non-Muslim. In the same vein, the import and export of wine, or its transfer from one place to another, is unlawful.356[187]

It is even unlawful to sell grapes to the producer of wine.357[188] It is disallowed to go to a gathering where wine is served and to sit with the people who consume it.358[189] It is not correct either to use wine as medicine,359[190] however, those medicines may be used that contain a small percentage of alcohol as a preservative on the conditions that:

- If he does not take the medicine, the health of the patient might deteriorate
- A substitute medicine free from the unlawful ingredient is not available at the time and
- The medicine is prescribed by an expert and experienced physician.

Islam does not create hardship but it promotes convenience for its adherents..360[191]

The unlawful in dress and get-up.

Islam permits a Muslim to keep himself in a reasonable style and fashion. Clothes and dress are created for human beings361[192] who must exercise moderation in their use.362[193] Islam commands us to keep ourselves neat and clean363[194] and to be careful of outward

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353[184] Muslim.

354[185] Bukhªarªi and Muslim.

355[186] A¶hmad, abªu Dªawood, Tirmizªi.

356[187] abªu Dªawood, Tirmizªi.

357[188] ¶Tabarªanªi.

358[189] an-Nisªa` 4: 140 and A¶hmad and Tirmizªi.

359[190] Muslim, A¶hmad.

360[191] al-Baqarah, 2:173.

361[192] al A‘rªaf, 7:26, 31.

362[193] al-Furqªan, 25:67, Bukhªarªi.

363[194] ibn ¶Hibbªan, ¶Tabarªanªi, abªu Dªawood.

appearances. It urges us to be clean and in a presentable outfit when attending gatherings that include Friday and Eid prayers.364[195] An affluent person must reflect Allah's bounty to him in his dress.365[196] The hair of the head and beard must be combed and groomed.366[197] We must not disfigure our face but must use lawful things.367[198]

Islam has forbidden certain modes of make-up of the facial features and dress for certain significant reasons. Some of these unlawful dressings up are:

- It is unlawful for men to use gold and silver.368[199]

- It is unlawful to eat in silver utensils.369[200]

- Pure silk that is produced from silk worm is unlawful for men. They may don

(i) Artificial silk,

(ii) A cloth made up partially of silk and another material both being of equal weight,

(iii) A cloth on which only the flowers and patterns are made of silk,

(iv) A dress that is stitched with thread of silk,

(v) A dress that has on it patches of silk cloth,

(vi) Or, the cloth has silk filled in it.

As long as silk is not the same weight as the other material, men may wear the dress.370[201]

- Men may wear silk under special circumstances, when, for example, it becomes necessary owing to a skin ailment, unbearable winter, or when he has no other dress to don.371[202]

364[195] Nasªaªi.

365[196] abªu Dªawood.

366[197] Mªalik.

367[198] al-A'rªaf, 7:32.

368[199] A¶hmad, Muslim, abªu Dªawood, Nasªaªi, ibn Mªajah.

369[200] Bukhªarªi.

370[201] abªu Dªawood.

- While men may not wear gold or silver, women may wear these articles. Men, however, may wear a ring of less than 3.25 gram silver.372[203]

- It is unlawful for men and women to adopt appearance and style of each other. A curse is declared on men who impersonate women and on women who assume the style of men.373[204]

- It is unlawful to don clothes in a hypocritical, arrogant or exhibitionist manner.374[205] Allah will not look with a merciful sight at the person who dresses arrogantly and walks in overflowing dresses that drag along.375[206]

- It is unlawful to alter what Allah has created. A curse alights on the doer of such acts376[207] whether this is tattooing, thinning of the teeth, or tattooing head and face with blue pattern, or applying plastic surgery. However, surgery may be done to remove painful excess growth like a sixth finger. Similarly, we may do something to achieve cleanliness, like clipping the nails or shaving the hair under the navel.

- It is unlawful to shave off the beard. We are commanded to clip the moustaches and grow the beard.377[208] All the four Imams agree that it is obligatory to grow the beard and unlawful to shave it. However, a beard must not be grown so much beyond the length of a fist that it looks unseemly.

- It is unlawful for men and women to use utensils made of gold or silver. The person who eats or drinks in these vessels fills the fire in his stomach.378[209]

- Pictures and idols are strictly disallowed. The person who makes these will be severely punished on the Day of Resurrection.379[210] He will be asked to give them life.380[211] The

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371[202] Bukhªarªi.

372[203] Bukhªarªi.

373[204] Bukhªarªi, A¶s¶hªab-us-Sunan, A¶hmad, ¶Tabarªanªi.

374[205] A¶hmad, abªu Dªawood, Nasªaªi.

375[206] Bukhªarªi and Muslim.

376[207] Muslim.

377[208] Muslim, ibn Ishªaq, ibn Jarªir, A¶hmad, A¶s¶hªab-us-Sunan.

378[209] Bukhªarªi and Muslim.

379[210] Bukhªarªi and Muslim.

380[211] Bukhªarªi and Muslim.

angels of mercy do not visit the place where there is a picture, a photograph or a pet dog.381[212] We are commanded to erase pictures.382[213] Pictures and idols are unlawful whether they are in the form of statutes or photographs. When he liberated Makkah from the idol-worshippers, the Holy Prophet ***may blessings of Allah and peace be on him*** entered the House of Allah only after all the idols there were removed.383[214] He had deputed ¶Hazrat Umar ***may Allah be pleased with him*** to remove them.384[215] The pictures of inanimate objects385[216] and toys for children that are not actual images or idols are outside the purview of this restriction. Dolls of cloth that are not true images are exceptions, too.386[217] We may use a cloth that has a picture on it by spreading it on the floor, or as a curtain after cutting out the portion that has the head drawn on it.387[218]

- Photographs are unlawful but we are allowed to photograph ourselves for passports or identity cards. It is a sin to keep in the house pictures of parents, grandparents or children.

The unlawful beliefs of the Days of Ignorance.

- No one knows the unseen except Allah. He may let whomsoever He wishes know from it.388[219] The person who lays a claim on knowledge of the unseen is a liar389[220] because such knowledge is neither with men nor with jinn.390[221] To seek the opinion of soothsayers and astrologers is unlawful391[222] and the person who patronises them is as if he has denied the religion of the Prophet.392[223]

381[212] Bukhªarªi and Muslim.

382[213] Muslim, abªu Dªawood, Tirmizªi.

383[214] Bukhªarªi.

384[215] abªu Dªawood.

385[216] Bukhªarªi and Muslim.

386[217] Bukhªarªi and Muslim.

387[218] Nasªaªi, ibn ¶Hibbªan.

388[219] al-Jinn, 72:26, 27.

389[220] an-Naml, 27:65.

390[221] Saba`, 34:14.

391[222] Muslim.

392[223] Bazzªar.

• It is not lawful to divine or to look into the future by casting arrows.393[224] In the Days of Ignorance, Arabs sought an opinion or the wishes of the gods or hoped to foretell the future by divining-arrows. This practice is offensive and disliked.394[225] ***Shari'ah*** has shown the method to seek guidance through ***Istikhªarah***.

• Magic and sorcery are unlawful. These are destructive.395[226] A sorcerer and he who obtains his services are outside the fold of the Muslim community and deprived of Paradise.396[227] Islam recommends Muslims the recital of the last two ***sºurah*** of the Qur'ªan, known as the ***ma'ozatain*** when they face a difficult situation.397[228]

• The use of amulets or charms is unlawful if they bear a name other than Allah's, or if they are inscribed with idolatrous or polytheist formulas, or if therewith help of any besides Allah is sought. An amulet is also unlawful if its words are ambiguous. It is also unlawful to cast spells or set aside shells as part of this work to seek cure for an ailing person, to ward off an evil eye, or to repel a misfortune. However, a person may wear an amulet round his neck or tie it on his armpit if its inscriptions are words of the Qur'ªan, the recommended supplications or the names of Allah. He may even recite such words, supplications or the names of Allah and puff on his subject.

• However, when he intones he must ensure that

(i) The words he recites are from the Qur'ªan or the names or attributes of Allah

(ii) The meanings of the words are clear whether the language is Arabic or any other

(iii) This behaviour is not the means to obtain his desire but Allah alone answers his prayers.

The Holy Prophet ***may blessings of Allah and peace be on him*** recited the following prayer for the safe-keeping for ¶Hazrat ¶Hasan and ¶Hazrat ¶Husain ***may Allah be pleased with them.***

I seek refuge of Allah for the two of you through His perfect words from every devil, every vicious creature and every eye that casts evil.

393[224] al-Mªa`idah, 5:90.

394[225] ¶Tabarªanªi.

395[226] Bukhªarªi and Muslim.

396[227] Bazzªar, ibn ¶Hibbªan.

397[228] Bukhªarªi and Muslim.

• It is taboo to ascribe an ill omen to anything. The Prophet had said: ***A person who attaches evil omen (to an event or thing) is not of us***.398[229] In the Days of Ignorance, the Arabs were quick to attribute ill omen to the crowing of a crow and the hooting of an owl and the flying of a bird from right to left. The Holy Prophet *may blessings of Allah and peace be on him* explained the absurdity of this superstition. He said that such things have no say in conferring benefits or in fending off destructive forces or their harmful effects. He said: ***Everything is in the hands of Allah***.399[230] Thus, it is unlawful to give credence to an evil omen. The Final Doer of everything and the True Executor is Allah alone.

The unlawful ways in the means of livelihood.

There were various types of trade and financial practices in vogue when our master, Mu¶hammad *may Allah bless him and give him peace* was bestowed with prophethood. Islam let some of them stand while some others it rejected because they were unjust and violated the principles of ***Shari'ah***. Some of the outlawed practices are:

- It is forbidden to buy or sell an unlawful thing. The earnings thereof are unlawful too.400[231] The contrabands include wine, images and statutes of animate objects, pigs, musical instruments, lottery tickets and model of a cross. These are prohibited because the Muslim community may remain free of harm psychologically, economically and morally.

- It is unlawful to engage in uncertain transactions of merchandise.401[232] This means a transaction in which the seller has no power over his wares. We have the example of fish that are in a stream or in an ocean; we do not know if any fish will be collected or not. A similar example is of the birds. Such transactions give rise to disputes. One of the parties may cheat and there may arise a lack of confidence in the traders.

- It is illegal to sell on the expectation of increase in prices.402[233] Islam lets traders fix the prices of their commodities and does not interfere in their affairs.403[234] However, prices may be pre-determined in peculiar situations, when traders exploit the buyers by creating artificial shortages.

398[229] Bazzªar, ¶Tabarªanªi, abªu Dªawood, ibn ¶Hibbªan.

399[230] ibn Adªi, Bayhaqªi.

400[231] A¶hmad, abªu Dªawood.

401[232] A¶hmad, ¶Tabarªanªi.

402[233] A¶hmad, ibn ¶Hibbªan.

403[234] A¶hmad, abªu Dªawood, Tirmizªi.

- It is unlawful, again, to hoard merchandise. An hoarder sins and is described as a cursed person with whom Allah has nothing to do.404[235] Hoarding is to retain merchandise that consumers need most in order to dispose of it later at a discretionary price. When a local trader sells for a visiting seller from another city so that he may sell at a price that is higher than the visiting seller would otherwise fetch, he is said to have indulged in a form of hoarding.

- It is unlawful to sell fraudulently. A ***¶hadªith*** says about a fraudulent seller that ***such a person is not from us.***[405][236] Fraudulent buying and selling is forbidden.406[237] Those who take false oaths deprive themselves of blessings (of Allah) in their dealings.407[238] It is a grave sin to knowingly take a false oath. We must know that, even when we speak the truth, it is disagreeable to swear. To give short measure or weight is to be fraudulent.408[239] ¶Hazrat Shu'aib ***may peace be on him*** had asked his people to desist from this evil practice.409[240]

- It is a sin to buy or sell stolen or plundered merchandise. If the buyer or seller is aware of this fact, he also is sinning.410[241]

- It is unlawful for a person to earn his livelihood from interest or gambling.411[242] A curse is announced on every person involved in an interest dealing—whether he receives interest or gives it, whether he writes down the deal or stands witness over it.412[243] Every form of interest is prohibited.413[244] Dependence on income from interest upsets the balance between effort and profit ratio. The person who lives on interest income loses all initiative to work so that he does not put up an effort. He lives a life of leisure and has only his personal benefit in mind. The morals of the society tend to decline. There is a lack of co-operation among various members of the society. Egoism and selfishness replace the

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404[235] A¶hmad, ¶Hªakim, ibn abªi Shaibah, Muslim ibn Mªajah.

405[236] Muslim.

406[237] ¶Hªakim and Bayhaqªi.

407[238] Bukhªarªi.

408[239] al-Mu¶taffifªin, 83:1-6.

409[240] ash-Shu'arªa` , 26:182,

410[241] Bayhaqªi.

411[242] al-Baqarah, 2:278, 279.

412[243] Muslim, A¶hmad, A¶s¶hªab-us-Sunan.

413[244] al-Baqarah, 2:275.

virtues of sacrifice and love for others. An interest oriented society is divided into two sets of people. While one of them imposes its demands on the other, the result is that the other weakens and becomes poorer. The hard earned wealth of the second set is devoured by the first type. Atheism gains ground in Islamic societies because they publicise the high degree of gain accruing from the unlawful interest business. On the other hand, Islam disallows interest earnings and classifies it as a grave sin.

- Islam sanctions other ways of earning to keep its members safe from dealing in interest. For instance, ***modªarabah*** is one of them. It is based on the principle that if one person invests his capital the other puts in his labour; profit is divided between them in a manner determined beforehand. If they suffer a loss, the investor bears it. ***Bay' Sallam*** is another example whereby a person demands a fair price and full cash payment against a promise to deliver his produce in the season. It is lawful to sell on credit at a price higher than the cash price. ***Qarz-e-¶Hasanah*** is a loan without interest. Institutions may be set up that offer this. Then, centres are established that disburse ***zakªat*** and charity to the destitute, the poor, and the wayfarer. Their immediate needs are met thereby. In this way Islam enables each individual to live honourably and keep away from the unlawful.

The unlawful habits of the Age of Ignorance.

Many of the habits and distasteful customs of the Days of Ignorance prevail today among Muslims. They take them to be noble and pursue them with dedication. Some of these obnoxious customs are:

- ***Extend support on basis of relation, tribal or party loyalty***. This custom is prominent among people who are religiously backward. They support their own people whether they are on the right or wrong. This behaviour is against Islamic beliefs. We are told that a man is not any more in the Muslim fold if he invites others to a narrow brotherhood based on kinship or tribal and party loyalty, fights for it, or dies for this cause.414[245] Islam teaches us ***if your brother is a tyrant, help him by preventing him from being cruel to others. If he is a victim of cruelty, hold the hands of the tyrant and thus help the victim.***415[246] The Noble Qur'ªan has asked us to be just under all circumstances.416[247]

- Pride on lineage. People who pride themselves on their lineage generally do not do benevolent and virtuous deeds. The Holy Prophet ***may blessings of Allah and peace be on him*** has sounded a serious warning to such people. He has described them as most dishonourable.417[248] He has said that all people are equal. If any one enjoys superiority, it

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414[245] abªu Dªawood.

415[246] Bukhªarªi.

416[247] an-Nisªa`, 4:135.

417[248] abªu Dªawood. Tirmizªi.

is on the basis of his superior devotion and abstinence but never because of pedigree or (higher) birth.418[249]

- ***Lament over the dead***. One of the residual customs of the Days of Ignorance is to mourn the dead by beating oneself on the face and all over the body and recite elegiac poetry. The Prophet has said about the person who upholds these practices that he is outside the fold of the Muslim community.419[250] However, when he is mournful, a person may shed tears without the accompanying wailing and noisy lamentation. We know the Prophet to have wept; *may Allah bless him and give him peace.* *420[251]* We must not dress in black or don mournful clothes or signify sorrow by a symbol of some kind or discard new clothes and normal habits. We must not resemble non-Muslims in our way of living.421[252]

- To lay a wreath of flowers on the dead or over his grave is the custom of non-Muslims. It adds an unnecessary expenditure to a budget. However, we may plant a flower bearing tree or a sapling at the grave provided in so doing we do not imitate the customs of non-Muslims.422[253] To place a photograph of a dead man in his house or at any place is an unIslamic custom, it being sinful to keep it anyway without a valid reason.

- It is sinful to play a sad music or chant requiem on a bereavement. Not only does it resemble the non-Muslims it is also unlawful because of the music. When the Qur'ªan is being recited, it is most disrespectful to smoke cigarettes.

- It is unlawful to reinforce the grave or to build a tomb or an edifice over it.423[254] A tombstone may be placed over the grave to identify it. Heirs of a dead person may build a mosque, a madrasah, a hospital or an inn to accumulate virtue for him and convey its reward to him. This deed will fetch virtue perpetually for the dead.424[255]

- Another remnant of the Days of Ignorance is to play music, sing songs or dance and serve wine. It is a grave sin and an unlawful act.

418[249] Bayhaqªi.

419[250] Bukhªarªi.

420[251] Bukhªarªi

421[252] Tirmizªi, A¶hmad , abªu Dªawood.

422[253] Muslim.

423[254] Muslim.

424[255] Bukhªarªi.

- In some societies, a child is imputed to a man other than his father. This is a sinful practice.425[256] Those who do so will not enter Paradise.426[257]

- It is also unlawful to conceive babies by induced fertilisation. Children born through artificial insemination are known as ‘test tube’ babies. However, one may rear and educate an orphan child provided it is attributed to its father. The person who adopts an orphan child and looks after him will earn a reward for his deed. However, an adopted child is not entitled to inherit from his foster family. As long as he lives, a person may give his adopted child whatever he chooses but he cannot leave behind for him more than one-third in his will.

- Another custom of the Days of Ignorance is to dispossess girls of their dower and deprive them of their share of inheritance. Dower is the rightful property of women. It is not legal for a father, brother, husband or another relative to deny a woman of her share of inheritance.427[258] The person who does so commits a sin. It is a grave sin to seize the unlawful. Only the pure and lawful is acceptable with Allah.428[259] The prayers of the person who gobbles unlawful property are denied acceptance. A body that is fed the unlawful will be burnt in Hell.429[260]

425[256] Bukh^a^ar^a^i and Muslim.

426[257] Bukh^a^ar^a^i and Muslim.

427[258] an-Nis^a^a`, 4:7, 20.

428[259] Muslim.

429[260] Bayhaq^a^i, ab^a^u Na‘eem.

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بسم الله الرحمن الرحيم

Chapter 14

Some Important Proposals

These are some important proposals to rear your children:

1. Cultivate in the child a desire to pursue a proper means of livelihood,
2. Keep in mind his natural aptitude,
3. Provide him opportunity to play,
4. Co-ordinate his activities at home and his studies at the mosque and ***madrasah***,
5. Strengthen his link with his guardian,
6. Regulate his life at every step according to the training he goes through,
7. Let him enjoy beneficial cultural opportunities,
8. Inculcate in him the habit of reading and study,
9. Make him realise his responsibilities under Islam,
10. Instil in him the spirit of ***jihªad***.

Interest the child to seek a suitable mode of living.

A duty rests on the guardian that he create in the child an interest to seek an independent source of sustenance. He may opt for a line in industry, profession, agriculture or trade in keeping with his aptitude. The lives of the Holy Prophets *may peace be on them* provide us with excellent examples in lawful effort for bread. They worked in the fields of their choice. Thus, ¶Hazrat Nªuh *may peace be on him* learnt the art of boat-making and Allah ordered him to construct a boat.430[1] ¶Hazrat Dªawood was adept in casting armours.431[2] ¶Hazrat Mªusªa *may peace be on him* tended sheep for his father-in-law under the terms of his marriage.432[3] Even Prophet Mu¶hammad *may blessings of Allah and peace be on him* cared for sheep and engaged in trading.433[4] To earn one's livelihood through labour is the best form of worship. Islam regards labour as sacred and respects the labourer and commands that we must journey about to procure provision.434[5]

Islam looks down on a person who shrinks away from labour or sits idle. It cautions against such attitude435[6] and calls its shameful. Therefore, side by side with his education, let the child develop technical skill so that he may earn with his hands lawfully. Ibn Sªinªa writes that when a child has read the Qur'ªan, we must probe his capabilities and guide him accordingly. If he yearns for more knowledge, then let him learn; otherwise perfect him in the arts for which he has a passion. Our ancestors were very eager to pursue studies. When a girl is of age, teach her such skills as will help her in future life. She will soon be a wife and mother. She must be able to bring up children, to care for the household, to stitch and sew and to cook. Islam has relieved her of strenuous responsibilities not keeping with her physique and feminine nature. She is not expected to engage in warfare, to toil in house-building or to employ in iron-works. She is not liable to put in effort against her innate nature, in factories or in offices. She must not work in the same place as men because it may corrupt manners and Islam frowns at it. Islam exempts her from such tasks and gives her respect and protection. Her rank and station stand elevated.

430[1] Hªud, 11:37, 38.

431[2] al-Anbiyªa`, 21:80, Saba`, 34:10, 11.

432[3] al-Qa¶sa¶s, 28:27, 28.

433[4] Bukhªarªi.

434[5] al-Mulk, 67:15, al-Jumu'ah, 62:10, A¶hmad, ibn Adªi, Tirmizªi, Bukhªarªi, ibn Mªajah, ¶Tabarªanªi, Bayhaqªi.

435[6] ibn al-Jawzªi, Sa'ªid bin Mansªur.

Keep in mind the natural aptitude of the child.

A guardian must observe the inclination of his ward and investigate what work will suit him in future life. All children are not alike. They all have a different level of intelligence, strength and temperament. If an intelligent child is disposed to pursue higher studies, provide him opportunities and means to do so. Give assignments appropriate to a child of average mind and body. If he is thick-skilled and stupid, then let him do chores that he understands and does easily.436[7] The Holy Prophet *may blessings of Allah and peace be on him* has rewarded such doting parents with his prayers.437[8]

Provide him with an opportunity to play.

Islam respects the sentiments and innate nature of human beings. It has never commanded its adherents to abandon worldly life and devote themselves exclusively to communion with Allah or worship. It takes cognisance of the innate desires and needs of men when he is happy, at play and in a light mood, provided he stays within limits set by Allah. Some of the companions *may Allah be pleased with them* thought of relinquishing temporal joys and binding themselves to worship and they gave up day to day amusement. The Prophet guided them in this matter and explained to them that everything has to be done at its proper time.438[9]

Islam calls upon its adherents to rehearse archery, horsemanship and swimming as part of ***jihªad*** exercise.439[10] Thus, when an adult Muslim enjoys these exemptions to fight boredom and monotony, it stands to reason that a child must enjoy similar — nay, greater — permission to participate in these activities. There are reasons for this.

a. A child is more receptive to training than a grown up person is; in fact, childhood education is compared to etching on stone.440[11]

b. A young child is very interested in play and amusement; his alertness and involvement in play are signs of his intelligence.441[12] The Holy Prophet *may Allah bless him and give him peace* played with children. He provided them with opportunities to play, made them happy and encouraged them to participate in clean and commendable sports. He is known to have played with ¶Hazrat Abdullªah, Ubaidullªah and Kathªir bin Abbªas. He asked them to

436[7] ¶Tabarªanªi.

437[8] abªu Shaikh.

438[9] Muslim.

439[10] ¶Tabarªanªi.

440[11] Bayhaqªi, ¶Tabarªanªi.

441[12] Tirmizªi.

stand in a row and then offered a prize to the one who raced up to him before the rest.442[13]

Once, on seeing ¶Hazrat ¶Hasan and ¶Husain poised on the shoulders of the Prophet, ¶Hazrat Umar remarked, “What an excellent transport they are mounted on!” The Prophet replied, “The two riders too are very worthy!”443[14]

¶Hazrat Jªabir recounted the time when he visited the Prophet and was invited to partake of food. On their way they saw ¶Hazrat ¶Hasan and ¶Husain playing with other children. The Prophet outpaced the others and approached the children but the two dodged him. The Prophet chased them until he caught hold of them and embraced and kissed them.444[15]

The Holy Prophet ***may blessings of Allah and peace be on him*** crept on all fours with ¶Hazrat ¶Hasan and ¶Husain balanced on his back saying the while: ***The best camel is your camel and you are the best pair!***445[16]

Once, he sent ¶Hazrat Anas on an errand. On his way there he came across children playing so paused to watch them. The Holy Prophet soon arrived there and observing him held him by the nape of his neck. He asked him if he had attended the task assigned to him. He replied that he would do it shortly. The Prophet did not reprimand him. ¶Hazrat Anas served the Prophet for nine years during which period the Prophet never uttered a harsh word to him.446[17]

The instructions of ¶Hazrat Umar were to teach children archery, swimming and horse-riding.

When children return home from the ***madrasah***, they must be allowed to play so that they may shed off their tiredness. However, make it sure that they do not occupy themselves to such an extent that they overlook any of their obligations and submerge in play alone.447[18]

Co-ordinate the child’s activities at home and mosque and ***madrasah***.

This is an influencing factor on the practical, spiritual and physical personality of the child.

442[13] A¶hmad.

443[14] abªu ya‘lªi.

444[15] ¶Tabarªanªi.

445[16] ¶Tabarªanªi.

446[17] Muslim.

447[18] Muslim.

The responsibility at home is focused first on his physical training. The person, who does not meet the rights of his children and overlooks their feeding, sins gravely.448[19]

Islam's stress on the mosque focuses on the spiritual upbringing of the child. Offering congregational prayers and reciting the Qur'ᵃan are a source of an unending spiritual benefit and mercy of Allah. A reward, twenty-five times over, awaits the person who prays with the congregation. With every step towards the mosque, he benefits from elevation of a rank and exoneration from a sin. Besides, as long as he remains at the place of prayer in the mosque, the angels pray for him.449[20] Peace descends on those who recite the Qur'ᵃan. The angels surround them and Allah speaks of them in the assembly of angels.450[21]

The foremost responsibility of the ***madrasah*** is to imparts scholarly training. Knowledge plays a great role in building the personality and nobility of a person.

Islam attaches great importance to the sciences. The person who leaves home in pursuit of knowledge is as though he has gone out in the cause of Allah Who then makes his path to Heaven easy for him.451[22] The angels spread their wings for him.452[23] The superiority of a scholar over a worshipper is like that of the moon over the stars.453[24]

The bond between the life of a student at home and at the mosque and ***madrasah*** depends on two conditions. First, the priorities and guidance at the two places must be identical and must not clash with each other. Second, the co-operation must be to create a balanced and perfect Muslim personality. If this is so, then the child will attain spiritual, physical, intellectual and psychological perfection.

Some facts the guardians must know

· Most of the teachers of our schools and colleges take training to mean the assuming of manners and customs of non-Muslims and Europeans and an observation of their basic concepts and thinking. They teach the Muslim students atheistic concepts. They do so because they are trapped in a shameless and irreligious mire. They are attracted by the outward glitter of the life those people.

448[19] Muslim, abᵃu Dᵃawood.

449[20] Bukhᵃarᵃi and Muslim.

450[21] Muslim.

451[22] Tirmizᵃi, Muslim.

452[23] abᵃu Dᵃawood, Tirmizᵃi.

453[24] abᵃu Dᵃawood, Tirmizᵃi.

· The books that are prescribed for students of schools and colleges are full of deceptive and doubtful matter. They cast aspersion on religion. They advocate Darwin's faulty theory and make fun of the veil and the Islamic history.

· Among the subjects taught there, religion is paid a mere lip service. The result is that a Muslim who gets through these institutions knows nothing of ***Shari'ah***, biography of the Prophet and Islamic history. He cannot recite the Qur'ªan correctly. Then, if the guardian too is heedless in providing this education at home, often the faith of the child is corrupted and his manners deteriorate so that there is no room for reform. A stage is arrived when corrective measures bring no results.

Strengthen the child's link with his guardian.

The link between a guardian and his ward must be strong. This will ensure excellent results and not only will the child be scholarly but he will also be psychologically and morally sound. If the relations between a child and his guardian or a student and his teacher are strained, then education and training will not bear worthwhile results. It is the duty of the guardian to create in children a sense of being loved and cared for.

He must meet his wards smilingly and happily. ***When you greet a fellow Muslim with a smile, you earn the reward of a sadaqah***.454[25] When a child does something praiseworthy or is outstanding in his studies, then encourage him and give him a prize.455[26] Make him feel that you love him and give him proper attention.456[27] Be well disposed to him and deal with him in a mild manner. A person who is well-mannered and soft spoken to his family is said to be of perfect faith.457[28]

The guardian must attend to the reasonable demands of his ward who will then respond positively. The Holy Prophet ***may Allah bless him and give him peace*** prayed for the person who obeys this dictate.458[29] The guardian must associate himself with his ward and play and cheer him. In order to keep them happy, the Prophet crawled on all fours and let ¶Hazrat ¶Hasan and ¶Husain ride on his back.459[30]

454[25] Tirmizªi.

455[26] ¶Tabarªanªi.

456[27] Bayhaqªi.

457[28] Tirmizªi, Nasªaªi and ¶Hªakim.

458[29] abªu Shaikh.

459[30] ¶Tabarªanªi.

We have the best of examples of a guardian in the life of the Holy Prophet who is the leader for us all. Therefore, all guardians must emulate him. He spoke with a smile.460[31] He would accept a gift and reciprocate too. He loved children and cared for them very much. He stroked their heads and kissed them.461[32] Whenever he received a gift of fruit, he offered it to whichever child was there in the assembly.462[33] When he lead ritual prayers and heard a child cry, he shortened them — even if he intended to prolong them — lest its mother felt uneasy.463[34]

The Holy Prophet *may blessings of Allah and peace be on him* was polite and mild. ¶Hazrat Anas has said, "I served him for about ten years but he never even raised an eyebrow at me. He never asked me, 'Why have you done it? Why not?'464[35] He did never reprimand me or scold me. He did not ever beat me or express displeasure. Even when I was slow to work, he did not punish me. If anyone in the house complained about me, he said, 'Let him alone. Whatever has passed was the will of Allah.'465[36] With his household members too he was of a pleasant disposition, well mannered and smiling. He did not stretch his feet before his companions."466[37]

The Prophet gave permission in a very pleasant manner to anyone who came to see him.467[38] Whenever he met anyone, he enquired about his health and prayed for him.468[39] Whenever the chief of a tribe visited him, he accorded him respect in keeping with his station.469[40] He was not aloof with his Companions but joined in their conversation and jokes; he smiled when a humorous thing was said.470[41] He always entertained children.471[42]

460[31] Tirmizªi.

461[32] Bukhªarªi and Muslim.

462[33] ¶Tabarªanªi.

463[34] Bukhªarªi and Muslim.

464[35] Bukhªarªi and Muslim.

465[36] abªu Na'eem.

466[37] ibn Sa'ªid.

467[38] Tirmizªi, ibn Mªajah, Bukhªarªi.

468[39] A¶hmad.

469[40] ¶Tabarªanªi.

470[41] Muslim.

471[42] Bukhªarªi and Muslim.

It was because of his sincerity, love and friendly behaviour that the companions placed themselves at his disposal and offered their lives in the way of Allah.472[43]

To his companions, the Prophet was dearer than their property, children and parents. Rather, he was dearer to them than all else. In the Battle of Uhud, the anxiety of an Ansªar woman who learnt of the martyrdom of her father, brother and husband was about the well-being of the Prophet ***may blessings of Allah and peace be on him***. When she knew that he was safe, she came to him and said, "When you are there, all misfortune is easily borne".473[44]

May Allah be pleased with them the companions of the Prophet were unwilling to face separation from him in the next world. Consequently, ¶Hazrat Thaubªan pleaded with him, "O Messenger of Allah! When we do go to Paradise, how will we attain your rank that we may be with you?" Allah, the High, announced the glad tidings that those people will enjoy his company in Heaven who obey Him and His messenger (in this world).474[45] When they spoke of him, tears rolled down the eyes of the companions.475[46] ¶Hazrat Bilªal ***may Allah be pleased with him*** received the command of the Prophet, in his dream, that he visit him. Very fearful, deeply sad, he arrived at Madinah and presented himself at the Prophet's shrine and wept bitterly. He came across ¶Hazrat ¶Hasan and ¶Husain who requested him to say the ***azªan***. When he began ***Allah-u-akbar, Allah-u-akbar*** Madinah shook with a wave of nostalgia. On the next words, there was excitement in the city. As he recited further, women came out of their houses. People asked, "Is the Messenger of Allah sent again?" They had heard the ***azªan*** of the era of the Prophet and they wept much and recalled the event of his death.476[47]

When the Prophet had died, the companions wept loudly. At the sound of the digging of the grave, they could not restrain themselves from screaming. People of Madinah began to yell and there was a simultaneous shriek all over Madinah.477[48] Thereafter, whenever a misfortune befell them, they remembered this sad event and the effects of their predicament became soft on them.

Therefore, guardians must follow in the footsteps of the Holy Prophet ***may Allah bless him and give him peace.*** They must adopt the same methods that he had chosen in dealing with his companions. When you observe these methods, you will give correct training to your child and will win over his heart. He will receive your love, adore you and follow your advice.

472[43] at-Tawbah, 9:120.

473[44] Bayhaqªi, ibn Ishªaq.

474[45] an-Nisªa`, 4:69.

475[46] ibn Sa'd.

476[47] ibn Asªakir

477[48] al-Wªaqdªi.

Regulate his life at every step.

It is necessary for the guardian to regulate the child's twenty-four hours according to the set programme of training. When the child adheres to it now, he will enforce it upon himself in the future. The schedule prepared according to the dictates of Islam is presented here:

On arising in the morning, recite these prayers:

All praise is for Allah who has given us life after death. To Him is our return.478[49] There is no deity beside Allah. O Allah You are free from all blemish. Praise is for You. I seek Your forgiveness for my sins. I look forward to Your mercy. O Allah, increase my knowledge. Do not divert my heart after the guidance that You have given me. And grant me mercy from Yourself. Indeed, You are the One to bestow.479[50]

Then teach him the manners of entering the latrine and obtaining cleanliness. When going in, move the left foot first and when emerging out of it, place the right foot out first. Recite this prayer while entering the latrine.

O Allah, I seek Your protection from the male and the female devils*.*

Tell the child that when he goes to such places, he must remove anything on him that bears the name of Allah. The Prophet used to remove his ring on which these words were inscribed, ***Mu¶hammad, Messenger of Allah***.480[51] Tell him also that when he goes out to relieve himself, he must go far enough not to be seen by men. This was the practice of the Prophet ***may blessings of Allah and peace be on him***.481[52]

It is forbidden to face the ***qiblah*** or turn one's back to it while urinating or easing the bowels.482[53] For this purpose, he may not sit in a shady place, a thoroughfare, or a place where people normally gather; otherwise, he will draw a curse upon himself.483[54] He must not speak when so occupied.484[55] He may neither salute nor respond to a salutation. He must purify himself thoroughly and guard himself from impurity and splash of urine

478[49] Bukhªarªi and Muslim.

479[50] abªu Dªawood.

480[51] ¶Hªakim.

481[52] abªu Dªawood.

482[53] Bukhªarªi and Muslim.

483[54] Muslim, A¶hmad.

484[55] Muslim.

otherwise he invites punishment.485[56] The right hand must not be used to remove impurity.486[57] He must use a lump of earth or toilet paper, and water to clean himself.487[58] When he comes out of the latrine, he must place the right foot forward and pray: O Allah, grant me your forgiveness.488[59] All praise is for Allah who rid me of the troublesome and granted me peace.489[60] All praise is for Allah who let me taste (my food), retained its potency in me, and rid me of its foulness. On coming out of the toilet, he must clean both hands with soap and water. If soap is not to be had, he may rub his hands over earth and then wash them up.490[61]

Then teach the child how to perform ablution. Tell him that sins are forgiven thereby.491[62] Teach the supplications that are recommended after ablution. I bear witness that there is no one worthy of worship beside Allah, the One, Who has no partner. And I bear witness that Mu¶hammad is His slave and His messenger.492[63] O Allah, cause me to be among those who repent much and cause me to be among the pure.493[64] O Allah, You are free from all blemish and to You is all praise. I bear witness that there is no deity other than You. I seek Your pardon and I repent to You.494[65]

Advise him to offer two ***raka'ªat*** optional prayers after ablution. This practice paves for him a path to Paradise.495[66] Recommend to him the habit of offering as many ***raka'ªat*** optional prayers as he can at night. Before he offers the ***tahajjud*** prayers, he must recite the suggested supplication. It was the habit of the Holy Prophet *may blessings of Allah and peace be on him* to supplicate in these words: O Allah, our Lord, praise is for You; You are the Sustainer of the heavens and the earth and whatever they contain. Praise is for You; You are the Light of the heavens and the earth and whatever is in them. Praise is for You; You are the Ruler of the heavens and the

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485[56] Dªar Qu¶tnªi.

486[57] Bukhªarªi and Muslim.

487[58] Bazzªar, ibn Mªajah, ¶Hªakim.

488[59] abªu Dªawood, Tirmizªi.

489[60] ibn Mªajah.

490[61] Nasªaªi.

491[62] Muslim.

492[63] Muslim, A¶hmad.

493[64] Tirmizªi.

494[65] Nasªaªi.

495[66] Muslim, A¶hmad.

earth and whatever is in them. Praise is for You; You are the Truth. Your promise is true and our meeting You is determined. Your speech is true. Hell is a reality. The Prophets are true and Mu¶hammad is true. The time (of Resurrection) will transpire. O Allah, I have bowed before You in obedience and have believed in You and have relied in You. I have diverted my attention solely towards You. Whenever I have engaged in an altercation (for a rightful cause) it was with Your help and to You I have turned for judgement. So forgive me the sins that I have committed and that I may commit henceforth, in secret or openly. You are the One to give progress and You are the One to push behind. There is no one worthy of worship except You and there is no one worthy of worship apart from You.496[67]

No number of ***raka‘ªat*** are limited for the ***tahajjud*** prayers. He may offer as many as he can. He may choose to offer in two's or four's at his option. The ***tahajjud*** prayers are a means to entry into Paradise.497[68] The person who offers prayers at night is with Allah among those who remember Him or chant His praises.498[69] ***Tahajjud*** prayers draw a person nearer Allah and serve as an expiation of his sins.499[70]

Spur him to offer his ***Fajr*** prayers in the mosque. Teach him the supplication recited after ***azªan***. We have the instructions of our Prophet, "When the ***muazzin*** recites the ***azªan***, let the listener repeat his words except at the sayings ***hayya ala¶s ¶salªah*** and ***hayya alal falªa¶h*** where the listener may say ***lªa haw la wa lªa qªuwata illªa billªah***.500[71] Then send ***durood*** on me. On the person who sends ***durood*** on me once Allah bestows mercy ten times. Then pray for ***wasilah*** for me. This ***wasilah*** is a rank reserved for a special slave of Allah alone. I am hopeful that I am the one. I have bound myself to intercede for the person who seeks ***wasilah*** for me.501[72] The intercession of the Prophet becomes obligatory for a person who recites these words after ***azªan***: O Allah, Lord of the perfect invitation and the established prayer, grant Mu¶hammad the wasilah and the high rank and cause him to arrive at the praiseworthy station of which You had promised him.502[73]

Explain to him the benefit of congregational prayers. Those who go to the mosque will earn a perfect light on the Day of Resurrection.503[74] The man who performs ablution at home and

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496[67] Bukhªarªi and Muslim.

497[68] Tirmizªi.

498[69] abªu Dªawood.

499[70] Tirmizªi.

500[71] Muslim.

501[72] Muslim, abªu Dªawood.

502[73] Bukhªarªi.

503[74] abªu Dªawood, Tirmizªi.

goes towards the mosque earns pardon of one sin against every step he takes towards the mosque and elevation of rank over the other (who performs ablution at the mosque).504[75] The reward on participation in congregational prayers is twenty-five times more than on offering individual prayer.505[76]

Let the child know that he must glorify Allah and supplicate to Him. All the sins of a person are forgiven, their magnitude notwithstanding, when he glorifies Allah after ritual prayers in the following manner.506[77]

Say (sub¶hªan Allah) 33 times, (al-¶hamdu lillªah) 33 times, (Allah u akbar) 33 times, and (Lªa ilªaha ill Allahu wa¶h dahu lªa sharika lahu lahul mulku wa la hul ¶hamdu wa huwa ‘alªa kulli shai‘in qadeer) once.

It is proper to petition Allah in these words after ***Fajr*** and ***Maghrib*** prayers:

10 times: There is no deity except Allah, the One. He has no partner. To Him belongs the entire universe. All praise is for Him. He gives life and He causes one to die. And He has power over everything.507[78]

7 times: O Allah, preserve me from the fire of hell.508[79]

8 times: O Allah, I ask for Paradise.

The following supplications may be recited after every ritual prayer:

O Allah, You are the One to give peace. Peace comes from You alone. You are Blessed, O Full of Majesty and Benevolence.509[80] O Allah, help me to keep up Your remembrance, to be thankful to You and to offer the best form of worship to You.510[81] O my Lord, protect me from Your punishment on the day when You will raise Your slaves.511[82]

504[75] Muslim.

505[76] Bukhªarªi and Muslim.

506[77] Muslim.

507[78] Tirmizªi.

508[79] abªu Dªawood.

509[80] Muslim and others.

510[81] abªu Dªawood and Nasªaªi.

511[82] Muslim.

Other recitals include the recital of ***ªayat-ul-kursªi***, ***sªurah al-Ikhlªas***, ***al-Falaq***, and ***an-Nªas***. These words are recited too: (sub¶hªan Allah), (al-¶Hamdu lillªah), (Allah u akbar) 33 times each, and (Lªa ilªaha ill Allahu wa¶h dahu lªa sharika lahu lahul mulku wa la hul ¶hamdu wa huwa ‘alªa kulli shai‘in qadeer) once.512[83] There are other recommended supplications, too.

Acquaint the child with the times of ritual prayers and tell him that optional prayers are not offered after ***Fajr*** and ***A¶sr.***513[84] Also, ritual prayer may not be offered at the time of sunrise, declension of the sun and sunset.514[85]

Familiarise him with the forms of glorification and remembrance of Allah, and the supplications to Him. The Qur‘ªan has commanded us to observe this practice.515[86] We learn from a ***¶hadªith*** that ***there are two sets of words that are light on the tongue, but heavy (in fetching virtuous reward) on the weighing scale***. These words are: sub¶hªan Allahi wa be ¶hamdihi sub¶hªan Allah il ‘azeem***.*** The meaning is: Allah is free from blemish of any kind and praise is for Him. Allah, the Great, is free from all blemish.516[87] The examples of the person who remembers Allah and of him who neglects to remember Him are like the living and the dead respectively.517[88]

A man once complained to the beloved Prophet ***may Allah bless him and give him peace*** that a scorpion had bit him. He told him that if he had taken care to recite the following words at night he would not have suffered any loss whatever:518[89] I seek refuge in the perfect words of Allah from the evil of everything that He has created***.***

The supplication of ¶Hazrat abªu Hurairah ***may Allah be pleased with him*** was made up of these words: O Allah, our mornings are spent remembering You, our evenings go in Your remembrance, we live remembering You, will die at Your will and our return is to You. O Allah, our evenings our filled with Your remembrance, we live at Your will, and will die at Your will, and our return is to You.519[90]

512[83] Muslim.

513[84] Bukhªarªi and Muslim.

514[85] Muslim.

515[86] al-Baqarah, 2:152, al-A‘rªaf, 7:205, al-A¶hzªab, 33:41, 42.

516[87] Bukhªarªi and Muslim.

517[88] Bukhªarªi and Muslim.

518[89] Muslim.

519[90] abªu Dªawood, Tirmizªi.

See that the child recites the Qur'ªan. The words of a Tradition are to the effect: ***Go on reciting the Qur`ªan. It will intercede for you on the Day of Resurrection***.520[91]

The Prophet has said: ***The best of you is he who studies the Qur`ªan and teaches it (to others)***.521[92] He has said too: ***Each letter fetches a piety and the reward of each piety is equal to ten pious deeds. I do not say that alif, lªam, meem is one letter, but I stress that alif is one letter, lªam is another and meem is the third***.522[93]

Inure him to devote some time to physical exercise. This will conform to the command of Allah and keep him prepared to meet the enemy in an eventuality.523[94] Also, we have seen a ***¶hadªith*** tell us that a strong believer is better than a weaker one and dearer to Allah. However, both are valuable and admirable. Let the child take part in sports like running, swimming, jumping, boating, weight lifting and so on so that he is geared for ***jihªad***.

Make him realise the importance of knowledge and train him to draw benefit from it.524[95] See that he learns his lessons and completes the tasks assigned to him at the ***madrasah*** and school. Impress upon him the significance of technical studies.

Habituate him to offer the prayers of ***Ishrªaq*** and ***Chªast***. The Holy Prophet ***may blessings of Allah and peace be on him*** advised ¶Hazrat abªu Hurairah to be mindful of three things: fast three days each month, offer two ***raka'ªat*** chªast prayers and witr prayers before sleeping.525[96] Normally, the Prophet offered four ***raka'ªat chªast*** prayers but sometimes he increased the number of ***raka'ªat***.526[97] Therefore, offer as many as you may — two to eight. This prayer may be offered any time fifteen minutes after sunrise to forty-five minutes before ***Zuhr.***

Earlier in this book we have discussed in detail manners and etiquette on different occasions.527[98] He must observe certain manners during breakfast, while going out of the house and while dressing up and putting on shoes. He should dress up, or put on his shoes, right side first and undress left side first. When going out of the house he must supplicate in

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520[91] Muslim.

521[92] Bukhªarªi.

522[93] Tirmizªi.

523[94] al-Anfªal, 8:6.

524[95] ¶Tªa Hªa, 20:114, Muslim.

525[96] Bukhªarªi and Muslim.

526[97] Muslim, A¶hmad.

527[98] Muslim.

these words: In the name of Allah, I trust in Allah, there is no power and strength except with Allah (who alone can prevent evil and promote virtue).

It is said to the person who utters the foregoing supplication, “These words are enough for you. You are provided guidance. You are looked after and are protected from Satan.” As a result, Satan, the devil, withdraws from this person.528[99]

The words of the Holy Prophet ***may blessings of Allah and peace be on him*** when he emerged from his house were: In the name of Allah, I place my trust in Allah. We seek refuge in Allah lest we swerve from the right path, go astray, agonise anyone, be tortured by anyone, act ignorantly, or someone else commits an excess over us.

Teach him how he may behave on the thoroughfare. He must walk steadily and in a dignified manner. This is a command of Allah.529[100] He must not stare at passing women but keep his gaze low.530[101] He must salute whomever he meets and must respond to the greeting of others and must use the proper words of salutation. The salutation must be addressed to everyone he comes across whether known or stranger.531[102] The handshake earns pardon for both the people.532[103] While imparting him training on manners to be observed at different occasions, teach him the proper way to walk and cross the road to prevent accidents.533[104] He must not throw anything on the road lest others are put to inconvenience; rather, he must remove any obstacle he finds on the thoroughfare; and this, of course, is a sign of faith.534[105]

Instruct him too that he must not linger idly on passageways. If it becomes necessary to wait there, he must lower his gaze and not ogle at women nor bother pedestrians. He must respond to their greetings, enjoin virtuous deeds and forbid others from being wicked.535[106]

The child must learn to give the rights of his companions. When he meets them, he must salute them and when any of them is unwell, he must visit him. He must pray for a companion who sneezes and when any is distressed, he must console him and work to help

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528[99] Tirmiz[a]i.

529[100] al-Furq[a]an, 25:63.

530[101] an-N[a]ur, 24:30, 31.

531[102] Bukh[a]ar[a]i and Muslim.

532[103] ab[a]u D[a]awood, Tirmiz[a]i.

533[104] al-Baqarah, 2:195.

534[105] Bukh[a]ar[a]i.

535[106] Bukh[a]ar[a]i and Muslim.

him out. When they extend him an invitation, he must accept it. At the same time, he must respect his teachers and give them their rights. When a teacher is angry and scolds him, he must keep quiet and remain respectful to him. He must pay full attention to what the teacher says.

Inspire the child with fear of Allah and advise him to be regular in his prayers and to frequent the company of pious people.

In the evening, this is the programme to follow:

Instruct the child to offer the ***Maghrib*** and ***Ishªa*** prayers with the congregation. He must wear clean apparel while going to the mosque.536[107] Before going to the mosque, he must not eat any thing that is foul smelling.537[108] He must enter the mosque in a dignified manner.538[109] When leaving his house for the mosque, he must say this prayer: O Allah, I pray to You, on the plea that a petitioner has a right over You and on the basis of my approach towards You. And You know that this approach towards You is not motivated by ingratitude, discourtesy, pretence or hypocrisy. In fact, I have come out fleeing from my sins. I have come to You craving Your mercy and fearful of Your punishment. I have come apprehensive of Your displeasure, aspiring for Your pleasure. I beseech You to protect me from the Fire simply by Your mercy.539[110] O Allah, let light brighten my heart, my tongue, my hearing and my eye-sight. Let it brighten me from my back, from my front, from above me and from below me. O Allah, grant me light.540[111]

Enter the mosque, place the right foot first and pray in these words: I seek refuge in Allah, the Sublime, and in His grand Self, and His established sovereignty from the accursed Satan**.** O Allah, bestow blessings, peace and favours on our master Mu¶hammad. O Lord, forgive me and open for me the doors of Your mercy.541[112]

Before sitting down in the mosque, offer two ***raka'ªat*** optional prayer. This prayer is know as ***tahiyat-ul-masjid***..542[113] After the guardian and his children have offered the congregational prayers, they may pray to Allah. Earlier in this book, we have given the recommended

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536[107] al-A'rªaf, 7:31 and Tirmizªi.

537[108] Bukhªarªi and Muslim.

538[109] Bukhªarªi and Muslim.

539[110] A¶hmad, ibn Mªajah, ibn Khazimah.

540[111] Muslim.

541[112] Muslim, abªu Dªawood, Nasªaªi.

542[113] Bukhªarªi and Muslim.

prayers. When leaving the mosque, place out the left foot first and pray in these words: O Allah, shower blessings, peace and favours on our master, Mu¶hammad. O Lord, forgive me my sins and open for me the doors of Your favour.

Guardians must ensure that their wards complete the assignments of the ***madrasah*** and learn the lessons. Point out to them the verses of the Qur‘ªan that urge Muslims to obtain knowledge. Allah has said that men of knowledge enjoy high ranks. He has referred to them as ***men who fear Allah***.543[114] A saying is ascribed to our beloved Prophet that ***everything in this temporal life is cursed except the remembrance of Allah, the one who remembers Him, a scholar and a student***.

The person who goes out of his house in search of knowledge is regarded as going out in the way of Allah until he returns home.

A scholar is superior to a worshipper in the same way as the Prophet is superior to his typical companion.

Everything prays for a scholar.544[115]

A guardian must go on referring to words of wisdom while advising his wards. He may say: ***It is from knowledge that the rank of a person grows***.

Knowledge makes a man sublime.

People honour and respect a scholar.

Ignorance wipes out honour.

An ignorant person has no standing with the Ulamªa.

Imam Shªafa‘ªi says that it is imperative for every person to seek knowledge whether he is engaged in worldly affairs or religious matters.

In the final sitting at night the guardian must choose a topic for discussion. He may select for example the importance of manners, social life, miracles of the prophet or historical events.

On the day when an important event in Islamic history had taken place, let him collect together his family and throw light on the event. For instance, on the commemoration of Night Journey or the Ascension to Heaven, he must narrate the following facts.

543[114] az-Zumar, 39:9, al-Mujªadilah, 58:11, ¶Tªa Hªa, 20:114. Fªa¶tir, 35:28.

544[115] Tirmizªi.

The ***Isrªa`*** or the Night Journey is an event to remember. When the infidels intensified their torment of the Prophet and their opposition to Islam, Allah bestowed honour on the Prophet. This event had taken place one year before the ***Hijrah*** (migration of the Prophet to Madinah). ***Isrªa`*** is the journey from the mosque at Makkah to the mosque in Jerusalem, that is, from ***Masjid ul-¶Harªam*** to ***Bait-ul-Muqdas***, in a few moments. ***Mi'rªaj*** is his journey to the seventh heaven, also in a few moments' time. These were journeys of soul and body. There our beloved Prophet saw the participants of ***jihªad*** engaged in harvesting. When they had harvested it, the field returned to its original form. On his enquiry, ¶Hazrat Jibrªil said, "These are the people who participate in ***jihªad*** for the sake of Allah. An act of piety by them is increased seven hundred fold".545[116]

He also passed by the people whose heads were smashed with rocks but no sooner were they smashed they returned to their original shape. The Prophet learnt that they were the people who abstained from obligatory prayers.

He then came across people who had patch marks on either side of their bodies. They grazed, as animals do, and ate thorny bushes and ***zuqqªum*** and hot stones. These were the people who never paid their ***zakªat***.

Then he saw men who had before them fresh cooked meat side by side with raw, stale meat; they preferred the latter and did not touch the former. They were the men who forsook their legal wives and went after women who were forbidden them.

The Prophet then passed by a people whose lips and tongues were cut off with scissors only to return to the normal frame. These were the people who incited their fellow-men to violence and mischief.

He also saw people whose lips resembled the lips of camels. They ate balls of fire that ejected from their posteriors. The Prophet learnt that these people wickedly devoured the wealth of orphans in the ephemeral world.

Then the Prophet witnessed people who were fed meat cut out from their own body. He asked what it was that they had done and was told that they were in the habit of making fun of others and of picking out their faults.

The Holy Prophet ***may blessings of Allah and peace be on him*** saw other things too on the night of ascension. He met the other Prophets and Messengers preceding him ***may Allah bless them and give them peace***. They all greeted him and welcomed him. He also offered with them prayers in the mosque ***al-Aqsªa***.

545[116] ¶Tabarªanªi, Bukhªarªi, Bayhaqªi, Bazzªar.

A guardian must narrate these facts to his wards and stress upon the importance of ritual prayers. He must tell them that to procrastinate in this matter is to invite punishment and indignity. The purport of decreeing ritual prayer on the night of ascension is to arouse in the person who offers the ritual prayers a sense of humbleness and concentration. While he offers the prayers his soul travels to the heavens and attends the audience before Allah and he reaffirms his resolve to devotion and ***jihªad***. He undertakes to shun vice and the fleeting pleasures of this life. The guardian must make his wards realise the futility of pursuing sinful acts be they adultery, usurpation of property of other people, backbiting or other evils. The damaging repercussions must be brought to the notice of the children.

The inviolable mosque at Makkah and the ***Masjid al-Aqsªa*** are venerable places. Makkans are more honoured and respected than any other people of the world. They are the guardians of the Ka'bah from the times of ¶Hazrat Ibrªahªim ***may peace be on him***. Likewise, ***Masjid al-Aqsªa*** was for a long period of time the centre of Messengers and Prophets of Allah ***may peace be on them***. This provides guidance to the lost peoples of the world and a light of faith to the worried humanity all over.

A few years after this event, Muslims knocked at the door of Jerusalem. Victors there, they then spread to the four corners gaining sovereignty over Syria, Iraq, Egypt and other countries.

After some time, the crusaders overran Jerusalem letting loose a blood path in their wake. These wicked people had this city as their capital for a hundred years until Sultan Salahuddªin Ayyubªi retook it from them. There was no bloodshed, no one was dishonoured and no covenant was broken, yet all Jerusalem and Palestine were under Muslim rule. Then, during the first World War, the Allied forces entered the city and the Christians harboured the illusion that they had captured it never to lose it again. Subsequently, they helped the Jews to take over the city in 1967.

It is the duty of the Muslims to drive out the Jews from the ***Masjid al-Aqsªa*** and its surroundings. They must protect Palestine lands. They must not compromise on the issue but reject all efforts to put the matter aside. They must gather under the banner of Islam to wage ***jihªad***.

Israel will be wiped out by the people who are mindful of ritual prayer, careful of the limits set by Allah and enjoin virtuous deeds and forbid evil. These very people will liberate Palestine. They do not turn to anyone for assistance. They have the help of Allah with them and, as true believers, they will triumph.546[117]

546[117] Bukhªarªi and Muslim.

We have faith in Allah that He will inspire people to accomplish this. It is incumbent upon guardians to hammer into their wards the significance of ***jihªad*** for the liberation of the holy lands.

As the head of a family you are its guardian. Create a pleasant and cheerful atmosphere in the home. Arrange competition among children and narrate to them stories and jokes. Permit them to play useful games and to exercise. Engage them in fruitful discussions on different topics. See that they sleep early at night. Our beloved Prophet has disallowed us to engage in unnecessary talk after the ***Ishªa*** prayers547[118] but we may hold urgent talk and study or impart religious knowledge.548[119] After ***Ishªa*** prayers, members of a household may speak to one another.549[120] However, unnecessary chatter, vain gossip and backbiting should be avoided. It is forbidden to sleep long in the morning and it is a source of blessing to go to sleep early at night.550[121]

See that your children get a full sleep and look after their health. They must sleep at least eight hours during day and night. Let them sleep in the afternoon so that they may wake up at night for ***tahajjud*** prayers. Accustom them to greet their parents before they go to sleep and to resolve to wake up for ***tahajjud*** and ***Fajr*** prayers. It is ***sunnah*** to dust the bed before lying down on it, to perform ablution, to lie down on one's right side and to supplicate in these words:

Praise is for Allah alone Who has nourished us with food and drink and looked after our needs and sheltered us. How many are there who have none to care for them and give them shelter.551[122]

Then recite the ***ªayat-ul-kursªi***, ***sªurah al-Ikhlªas, al-Falaq*** and ***an-Nªas***. Then blow over the palms and move them over your body. Repeat this recitation three times.552[123] Then recite thirty-three times each ***sub¶hªan Allah***, ***al-¶hamdu lillªah***, ***Allah u akbar***.553[124] Then, with

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547[118] Bukhªarªi.

548[119] Bukhªarªi and A¶hmad.

549[120] Muslim.

550[121] ¶Tabarªanªi.

551[122] Muslim and others.

552[123] Bukhªarªi and Muslim.

553[124] Muslim.

the right palm below your cheek, pray in these words three times: O Allah protect me from Your punishment on the day You revive Your slaves.554[125]

Then say this prayer: With Your name, O Allah, I live and I die.555[126] With Your name, my Lord, I rest my body and with it again I will raise it. If You retain my soul, have mercy on it and if You return it, protect it in the manner You protect Your virtuous slaves.556[127] O Allah, Lord of the skies, Lord of the earth, Lord of the Great Throne and Lord of everything. O You Who splits up the seed grain and cracks open the seed stones, You Who have revealed the Torah, the Injeel and the Qur‘ªan. I seek Your refuge from the mischief of every beast. Only You have full control over them.557[128] O Allah, You are the First, none was there before You. You are the Last, none will be there beside You. You are the Apparent — none is above You. You are the Hidden — none is there besides You. Cause our debts to be paid and protect us from poverty.558[129] O Allah, I bow myself before You and turn my countenance towards You. I place my affair in Your hands. I bow before You in reverence and in awe. There is none other than You in whom I may place my hopes and who could rescue me. I believe in the Book that You have revealed and in the Prophet whom You have sent.559[130]

Then sleep with the intention to awake for ***tahajjud*** and ***Fajr***. Inshªa Allah, you will wake up on time. If you suffer from insomnia, recite this prayer: O Allah, Lord of the heavens and everything on which they cast their shadow, Lord of the lands and all that they carry, Lord of the satans and everyone they have misguided, be my succour against the mischief of all Your creatures lest they overstep my rights. Your neighbour is indeed honourable. You are indeed Most Praiseworthy. And there is no deity other than You. There is none worthy of worship except You.560[131]

Matters that deserve the attention of the guardian.

Guardians are recommended the foregoing programme for their children who have attained the age of maturity or are past this age. However, a different procedure is to be pursued for children who are ten years old or younger. They must be taught the elements of Islam and the articles of worship particularly ritual prayers and basic codes of manners. They must be

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554[125] Tirmizªi.

555[126] Bukhªarªi and Muslim.

556[127] Bukhªarªi and Muslim.

557[128] Muslim.

558[129] Muslim and others.

559[130] Bukhªarªi and Muslim.

560[131] Tirmizªi.

taught to be truthful and trustworthy; they must be kind to parents. They must be brought up to be polite, to shun falsehood, disobedience and abusive language. They must not be deceitful.

It is upon the guardians that they devote some time every day to review their training and education. They must make sure that the training is imparted according to Islamic beliefs. If they find that the training is in conflict with Islamic standards, they must take corrective steps immediately and protect their wards from tutors who mislead. The upbringing programme must inculcate in the children the spirit of co-operation and selflessness prompting them to develop love and compassion for one another and obedience to parents. It must include opportunities for recreation aiming to keep them alert and active.

Guardians must keep optional fasts on the days these are recommended and encourage their children to fast with them. They must remember to give them gifts when they do something extraordinary. They must see to the needs of their wards. Guardians and parents who observe these guidelines are promised of a suitable recompense.

Let the child have cultural opportunities

It is the responsibility of a guardian to provide means of higher education to his wards. For instance, the children must have access to a small library housing reliable books on different topics. Besides the Noble Qur‘ªan, commentary on the small chapters of the Qur‘ªan, and ***A¶hºadºith***, there may be books on jurisprudence, pillars of faith, biography of the Prophet and history. Books on general topics may be stocked too. The language must be within the grasp of the youngsters. The library must receive periodicals covering Islamic subjects. A careful choice must be made so that distasteful material is not made available to the young minds. An experienced scholar must be consulted to select the books and periodicals.

Other means of education include the maps of the world. The guardian must make these available to his children. He should include in the collection maps that contain information on population of Islamic countries, data on their geography and economy and social environment and history. There may be historical maps that provide insight of Islamic lands of centuries gone by, their culture and living conditions and the means of progress.

Sometimes a guardian must take his wards to museums and archaeological sites. He must take them to libraries and create in them an interest for study. Let them read books that make them realise the respect and high esteem that Muslims had attained in earlier times.

The guardian may furnish them books that speak of the ideological onslaught and uncover the intrigues of the enemies of Islam. The books may tell the children of the achievements of our ancestors. Our forefathers were very careful to provide their children with knowledge of history and culture.

Inculcate in children the habit of reading

Children must be encouraged to develop an ability to ponder and comprehend, and to read and peruse. They must distinguish between knowledge and ignorance and realise the superiority of a scholar over an ignorant person. They must recognise the respect the former commands. Their guardian must tell them what the Qur‘ªan says on this subject.561[132]

When a child observes the esteem and high rank enjoyed by the scholars and men of wisdom, and the bereavement of the ignorant person, he is motivated to learn and study deeply. When he sees the high rewards that await the scholar, he values learning and study. Knowledge revives hearts and brightens souls. It gives strength to the body, fights fear and shows men the right path. It is a means to attain high ranks in this world as well as the next. A scholar is compassionate. He distinguishes between the lawful and the unlawful. Knowledge is the leader and action is its follower. It is the portion of the fortunate. The unfortunate are bereft of it. Knowledge is peculiar to human beings. It was because of knowledge that ¶Hazrat Adam ***may peace be on him*** enjoyed superiority over the angels. It is the prerogative of men to put knowledge to use. ¶Hazrat ¶Hasan Ba¶srªi ***may Allah be merciful to him*** is known to have said that if it was given a form, knowledge would be more beautiful than the sun, the moon and the stars.

Among the other modes of arousing interest in advanced learning is to organise competition among the children. The competitions may be for speed reading, number of books read during a certain period and the examination held on the books consulted or read. The children who do well must be rewarded and encouraged. This could also take the form of putting in a nice word about them in the presence of people. This is what we are told to do.562[133]

The children must be advised that to read for the sake of Allah is to worship Him.563[134] The guardian must create for them an ideal atmosphere congenial to studies. They must be allowed peace and comfort in a well-lit, clean and ventilated place that protects from heat and cold. They must have their material close on hand. The material includes religious books. The children must realise that time is like a sword. Their duties and responsibilities exceed the time available to them. There is always more to learn because the ***unknown*** exceeds the ***known***. Islam calls upon its adherents to put to proper use the time that is available to them.

561[132] az-Zumar, 39:9.

562[133] ¶Tabarªanªi, abªu Dªawood, Nasªaªi, A¶hmad.

563[134] Bukhªarªi and Muslim.

Islam expects us to covet for what is beneficial to us.564[135] Men must realise the importance of time.565[136]

Parents and guardians must know, however, that it is essential to observe the following measures for any programme of study to be successful.

- The child must resolve to use the knowledge he obtains to propagate Islam and benefit fellow Muslims.
- He must concentrate while studying and be attentive fully to what he reads and hears.
- He must underline in pencil the main points that he comes across so that he sees them during his second reading.
- He must jot down at the corner of the page the basic particulars that he finds on that page.
- In a separate note book, he must compile an index of the topics of interest to him.

Make the child realise his duties under Islam.

Explain to him these facts:

(a) It was a group of a few young Believers trained at ***Dºar Arqam***, that was responsible for the victories of Islam. The Prophet was forty years old when he was bestowed the prophethood and ¶Hazrat Abu Bakr was three years his younger and ¶Hazrat Umar was twenty-seven years old. ¶Hazrat Usmªan, ¶Hazrat Alªi and ¶Hazrat ibn Mas'ªud were all younger than the Prophet. There were many other Companions who were young people.

(b) These were the young people who had taken upon themselves the task of propagation of Islam. They suffered severe oppression at the hands of those very people to whom they gave the message of Allah. They devoted their lives to the cause of Islam and were able to spread its message across the continents in thirty-five years. Their realm had spread much in the era of Banu Umayya. They delivered their message to Sindh and much of India and had Turkistan under their influence. Their sphere extended to China in the East and to Andalusia (Spain) in the West.

(c) After them, their successors continued to gain honour. They were triumphant because:

(i) Their adherence to Islam was very strong. In faith, thought, deeds, in every walk of life they were Islam personified.

564[135] Muslim.

565[136] ¶Hªakim.

(ii) They put in a lot of determined work, bravely and patiently, to acquaint their fellow beings with Islam and its message.

(d) If Muslims, today, emulate their forefathers and do not hesitate to engage in ***jihªad***, they too will achieve for Islam what their ancestors were able to do. They will regain the status of the ***best ummah*** that is sent for the good of mankind. Allah has praised the determination of such men.566[137] In his public life, a Muslim is undaunted and bold; within himself, he is like a mountain.

(e) Today, everyone is lost in the labyrinth of materialism. Libertine behaviour is witnessed everywhere. Oppression and tyranny are rampant. The super powers continue to intimidate the smaller and weaker nations. How may the Islamic world extricate itself from this cruel situation? Can humanity discover an escape route from the idealistic chaos and moral bankruptcy? How will peace and security be achieved?

I am convinced that chaos and disorder the world over can be arrested only by adopting the Islamic spiritual, social and political system. Ilyªas abªu Shabkah says that the Arab decline was a downward turning point for Spain and Europe. Andalusia had become famous and had prospered under the Arabs. Bernard Shaw says "the religion of Mu¶hammad is worthy of honour and esteem; it has astonishing power. This is the one religion that allows for the different spheres of life. I concede that Mu¶hammad ***may blessings of Allah and peace be on him*** is the saviour of mankind. If someone like him assumes the leadership of men today, then the dilemma and worries of mankind will be taken care of".

Therefore, we are responsible for freeing people from materialism, atheism and other evils. It is our duty to transmit anew the message of Islam the world over. Then, peace, tranquillity and happiness will prevail over the world. The Islamic ***Shari'ah*** is universal in character and provides guidance to all humanity for its needs. Allah has called Muslims ***the best of all ummah***.567[138]

Muslims must now undertake to fulfil their duties imposed on them by Allah and re-enact the splendid achievements of their ancestors. Guardians must explain these facts to their wards and make them realise their responsibilities in this regard so that they fulfil them. As guardians, we must prepare our children to work for Islam, to spread its message and face difficulties in the cause of Islam, willingly.

566[137] al-A¶hzªab, 33:23 and an-Nªur, 24:37.

567[138] ªAl Imrªan, 3:110.

Inspire in the child a desire for ***jihªad***.

It is necessary to keep alive in the children the spirit of ***jihªad***. They may be inspired to strive for the restoration of the glory of Islam and Muslims. In this connection, it is necessary to observe the following five points:

(a) We must explain to the children that supremacy of Islam can be restored only when a concerted effort is made for it. This is what the Qur'ªan tells us.568[139]

(b) We must acquaint children with the different forms of ***jihªad***. ***Jihªad*** in a monetary form, or financially, involves spending money for the propagation of Islam. Indeed, financial support is essential for any type of ***jihªad*** by Muslims be it ***jihªad*** to spread the message of Islam, ***jihªad*** in the field of education or ***jihªad*** by warfare.569[140] The person who equips a ***Mujªahid*** earns a reward against participation in ***jihªad***.570[141]

Jihªad to spread the message of Islam is done orally, by word of mouth. Valid and forceful arguments are presented to the unbelievers, the hypocrites, the atheists and misguided or doubting people to convince them of the truth of Islam.571[142] The Holy Prophet has prayed for the persons who convey to their fellow beings virtuous and meritorious words.572[143] Such people earn a reward again when their listeners act on their advice.573[144]

Jihªad in the field of education is achieved by providing the Muslim society opportunities and means to acquire knowledge. The ideas of Islam on the world, life and human beings must be presented. There must be people who undertake this all the time.574[145] We are commanded to convey knowledge to other people.575[146] A serious warning is given to those who conceal knowledge.576[147]

568[139] al-Mªa`idah, 5:54.

569[140] at-Tawbah, 9:41 and 111.

570[141] Bukhªarªi and Muslim.

571[142] at-Tawbah, 9:71, al-A¶hzªab, 33:39.

572[143] Tirmizªi, A¶hmad, ibn ¶Hibbªan.

573[144] Muslim, A¶s¶hªab-us-Sunan.

574[145] at-Tawbah, 9:123.

575[146] ¶Tabarªanªi.

576[147] abªu Dªawood, Tirmizªi.

Jihªad in politics is to run the government according to the dictates of Islam. Sovereignty belongs to Allah who has no partner.577[148] We have from a ***¶hadªith*** that every prophet had his helpers or companions who imitated his way of life and practices and obeyed his commands. Then, such undutiful people followed them who preached what they did not themselves practice. Thus, it is said that he who fights these derelict people with his hands is a Believer. He who fights them with words is also a Believer. Then, he is also a Believer who fights them within his thoughts alone because, although he disagrees with their attitude, he cannot dissuade them. Beyond this last category, whatever opinion a person holds is not worth the weight of an atom.578[149]

Jihªad by waging a war is when a tyrant is stopped from being oppressive. For instance, when a tyrant places hurdles in fulfilling the commands of Allah or in propagating Islam, he must be subdued whether he is in an Islamic land or in the area of the unbelievers or on a battlefield.579[150] It is the duty of Muslims to divert people from worship of created things to the worship of Allah alone.

(c) We must let children draw inspiration from the valiant deeds of the children of the noble Companions of the beloved Prophet. Here, we present some examples.

· During the Battle of Uhud, two youngsters, bold the brothers, appealed to be allowed to participate in ***jihªad***. The Prophet permitted Rªafi‘ because he was an adept archer but withheld his permission from Samrah. The latter began to weep and asked his step-father to complain to the Prophet that, although they were of about the same age and he could knock down Rªafi‘, he was not allowed to participate. When the Prophet asked them to wrestle one another, indeed, Samrah downed Rªafi‘ and won the approval of the Prophet to join them.

· When our beloved Prophet ***may blessings of Allah and peace be on him*** was migrating to Madinah, he stayed three days in a cave, Thaur, near Makkah, with ¶Hazrat Abu Bakr. The young daughters of the latter had prepared for them the provisions of the journey. Young Abdullªah, the son of Abu Bakr, visited them at night and brought them the news of Makkah. He would remain there until dawn when he returned to Makkah. The Quraish never found out that he had been out of the city.

· We find in the books of history that a Muslim young boy sought his father’s permission to travel the world over to attain the peak of fame and honour.580[151]

577[148] al-Mªa`idah, 5:49, 50.

578[149] Muslim.

579[150] al-Anfªal, 8:39, at-Tawbah, 9:129.

580[151] *Islam aur Tarbiyat-e-Aulºad* vol. 2 page 418.

(d) We must ask the child to memorise the chapters of the Qur'ªan, al-Anfªal, at-Tawbah, al-A¶hzªab, and its different verses that speak of ***jihªad***. We must explain to them the background against which these verses were revealed. We must narrate to them the deeds of bravery and valour of the Prophet and his companions during the Battles of Badr, Khandaq and Hunain. They will gain inspiration from these accounts and yearn to take part in ***jihªad*** and to communicate the word of Allah to their fellow beings. They will not defer even in the face of strong criticism.

(e) We must inspire our children to submit to the will of Allah and understand that whatever happens is just as He ordains. They may thus realise at times of distress that they could not have avoided the misfortune. When they fail to procure what they most desired they may realise that it was the will of Allah and by their own efforts they would never have gained anything whatever. They may know that if the entire creation joined forces to their advantage, they could benefit them only to the extent Allah willed. Thus, when the time of death arrives, it may not be advanced a moment or prolonged a bit. It is only Allah Who gives life and causes death. It is He Who provides benefit or loss and bestows honour and disgrace. Only He has power over all things and is able to do what He wills. There are many poems on this topic.581[152]

These are the significant points on the spirit of ***jihªad***. Adopt them and create in your children a longing for ***jihªad***. As young men they may be alert and prepared to respond to the call of ***jihªad*** spontaneously when the need arises. They may pour in courageously without compunction or hesitation, fearing only Allah and none else. The intention once made, they will be in a state of ***jihªad*** until they achieve for Islam its lost glory. Allah will help the Believers. He helps whom He wills. He is All-Powerful, Most Merciful.

CONCLUSION

You have read in this book a detailed discussion on the upbringing of children as prescribed by Islam. You have seen that Islam gives us a complete package that tells us how, when and what to do in this regard.

If you follow the package carefully, your children will be brought up perfectly as well-mannered religious people, sound in intellect, physique and social conduct. They will fulfil their responsibilities willingly and will regulate their lives in a way that wins the pleasure of Allah. They will aim at gaining entry into Heaven and skirting away from Hell.

581[152] *Islam aur Tarbiyat-e-Aulºad* vol. 2 page 419.

Your efforts as guardians of the youngsters will bear fruit and they will emerge strong in faith and devotion, intelligent and refined.

Some guardians complain that their children are misled and disobedient. They forget that the roots of this abhorrent behaviour lie in their own negligence towards their wards. How may we expect children to be well behaved when their fathers permit them to be in wicked company? When a father does not demur to his son's ties with a communist group, how does he expect his faith and belief to remain intact? Can a guardian expect his ward to turn out pious and religious when he has not given him proper guidance in Islamic values?

We remember reading earlier in this book how ¶Hazrat Umar placed the blame on a father's inconsiderate attitude towards his son for the latter's undisciplined life.

Often, it is the guardians or the parents who are to blame for the unruly and delinquent behaviour of their children.

Those who disobey their parents often beget defiant children. A person faces the consequences of his actions.582[153] There are exceptions, however. A guardian does all in his power but his children revolt. We have the example of ¶Hazrat Nªuh *may peace be on him*; his son did not respond to his call. In the circumstances where guardians have done all they could but their efforts bear no positive response, they will be absolved of all responsibility with Allah.

Guardians! Let us pledge before Allah that we will pursue the recommended teachings in rearing up of our children. Let us be brave at every step and fulfil our responsibilities. Our children will be righteous and guided. They will be very well behaved. They will be examples worth emulating.

If Muslims adhere to Islamic teachings and mould their lives accordingly, they will attain honour and respect just as their ancestors did. Their nation and government will be looked upon with respect and awe. Other nations will hold them in esteem and admiration. This is within the powers of Allah.

The same means and methods need be applied for the reformation of the present day people as were suitable for the earlier people of this ***Ummah***. They were successful because they adhered to Islamic values and put them into practice. The same formula holds good today. Muslims, today, will be as successful, and, indeed, lead the world, if they obey the injunctions of Islam and mould their lives in accordance with its dictates.

The words of ¶Hazrat Umar are to the effect that Muslims are a people whom Allah has made honourable through (their adherence to) Islam; if they forsake it and, then, look for honour, Allah will cause them dishonourable.583[154] As for those people who discard the Book of Allah

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582[153] abªu Na'eem, Daylamªi, ibn "Adªi, ¶Tabarªanªi, ¶Hªakim.

583[154] ¶Hªakim.

and the ***sunnah*** of His Messenger to seek guidance elsewhere, their enemies overwhelm them. They are subjugated.584[155]

A person must reform himself first. Then he may turn to his family and adopt the teachings of Islam on the upbringing of children. The reformation of an individual is a means of reformation of the family. The family having set itself on course, the society reforms. A group of sincere, dedicated Muslim workers will arise. They will establish a devoted leadership who will raise the honour and respect of the Muslim people.

This then is the method shown by Islam for the upbringing of children and for directing them on the right path. Therefore, as guardians it is on you to fulfil your duties and your obligations so that your children and family are on the right path. The ***Ummah*** of Mu¶hammad ***may blessings of Allah and peace be on him*** may have their armies ready for ***jihªad*** who do their task of eliminating divergence, ignorance and materialism from the entire world. They will convey to the peoples of the world the message of Islam.585[156]

Finally, we request our readers to pray for the author of this book and its translators. May Allah have mercy on them and those who have assisted them in producing these works and their parents. May He give them a spacious abode in Heaven. May He keep them with the Prophets, the truthful, the martyrs and righteous — whose company is an excellent company, indeed.

wa ªakhiru da‘wªanªa anil ¶hamdu lillªahi rabbil ‘ªalamªin. was ¶salªatu was salªamu ‘alªa khairi khalqihªi Mu¶hammadin wa ªalihªi wa ¶sahbihªi ajma‘een.

584[155] Bayhaqªi, ¶Hªakim.

585[156] at-Tawbah, 9:105.

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